

# Body Politic

A MAGAZINE

FOR GAY LIBERATION



## JANIS COLE AND HOLLY DALE

**Hanging out,  
camera in hand, with  
Hookers on Davie**

**A talk with  
Andrew Hodges,  
biographer of Alan  
Turing, gay father  
of the computer**



**BODY, MIND  
AND MACHINE**



**NATIONAL  
INQUIRER**

**Superstar lives in fear of dreaded question!**

**IS MICHAEL JACKSON**

**GAY?**

**SEE PAGE 47!**



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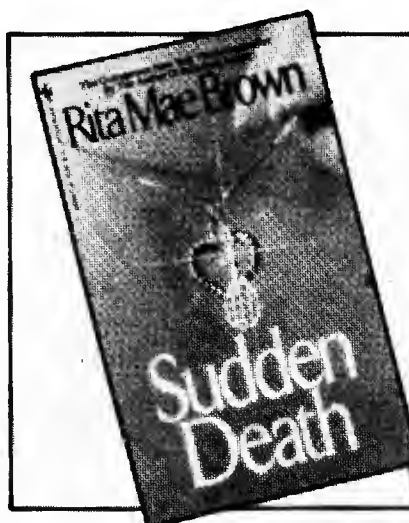
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# Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals  
can only be the work of  
homosexuals themselves."  
— Kurt Hiller, 1921 —

## The Collective

John Allec, Paul Baker, Edna Barker, Christine Bearchell,  
Rick Bébout, Sue Golding, Paul Hackney, Gerald Hannon,  
Ed Jackson, Stephen MacDonald, Tim McCaskell, Ken Popert,  
Gillian Rodgerson, Phil Shaw, David Vereschagin

## Design/Art Direction

Kirk Kelly/Rick Bébout  
Paul Aboud

## The News

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Gillian Rodgerson, Jane Smith, Richard Summerbell,  
Lee Waldorf, Glenn Wheeler  
(Toronto News Staff)

Richard Banner, Fred Gilbertson, Jackie Goodwin,  
Kevin Griffin, Rob Joyce, Don Larventz, Jim Oakes,  
Stan Persky, Michael Wellwood  
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Robin Metcalfe (Halifax), Jim Monk (Windsor), Fay Orr  
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Edna Barker, Ed Jackson, Kevin Orr

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Rick Bébout, Stephen MacDonald, Alan McGinty, Sonja Mills,  
Phil Shaw, Colin Smith, Richard Summerbell

## Out in the City

John Allec (coordinator), P G Baker, Ron Ben-Israel,  
Jon Kaplan, Ian Thom, Glendon McKinney,  
Richard Summerbell

## Columns

John Alan Lee, Joy Parks, Glenn Wheeler

## Letters/Network

Rick Bébout/Chris Bearchell

## Layout and Production

Rick Bébout (coordinator), Paul Aboud, Edna Barker,  
David Blair, Mark Brickell, Robin Dauphinais, Terry Farley,  
John Flack, Paul Hackney, Chris Lea, Barbara Klemme,  
Robert Mealy, Sonja Mills, Michael Petty, Kevin Orr,  
Kennie Reich, Colin Smith, Jane Smith, Ann Stokes,  
Jean-Luc Svoboda, and members and friends of the collective.  
Printing: Delta Web Graphics, Scarborough

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# THIS ISSUE

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photo: Sonja Mills

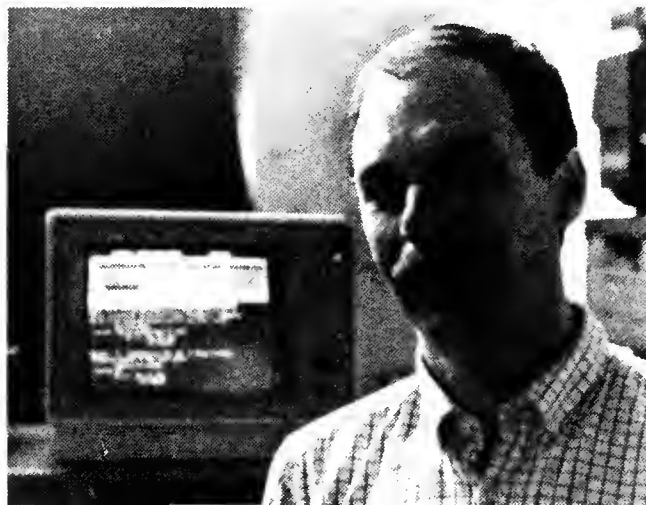


photo: Gerald Hannon

## 31: Hookers on Davie

It's a rare kind of film — one that belongs to the hookers, transvestites and transsexuals whose lives it probes as much as it does to Holly Dale and Janis Cole (left) who made it. But in their attempt not to moralize or impose their own point of view, did the filmmakers leave the hardest questions unasked? Sonja Mills profiles the two virtuosos of "direct cinema," while Chris Bearchell turns her own probing lens on the assumptions behind the camera.

## 28: The enigma of intelligence

Alan Turing's top-secret code-breaking work helped win World War II, and his mathematical theories laid the foundations for the modern computer. And he was gay. British gay activist and mathematician Andrew Hodges (above) has written a brilliant biography of the man, and *TBP*'s Richard Summerbell and Rick Bébout explore with Hodges the quandary of gay people caught in the web of the national security state, the role of sensuality in the development of intelligence, and the importance of asking "embarrassing questions."

## 15: The battle of the baths

Rumours were flying: on Friday, March 30, San Francisco's public health commissioner, Mervyn Silverman, planned to announce the closing of the city's baths. And he nearly did. Kevin Orr reports on the sequence of events leading to Silverman's ultimate decision to impose controls rather than closure, and ponders the effect the whole ruckus might have on the fight against AIDS.

## 7: The Divided Church?

A United Church task force recently recommended that sexual orientation be no bar to the ministry. The move has been praised by some as a step toward overcoming two-thousand years of oppression; others condemn it as pandering to sin. Will the debate split the United Church of Canada?

## 19: Power and morality

Can a gay man working for the arms industry have the same sense of ethics as a gay man picketing outside his plant? Do a gay cop and a street hustler share common interests? Sociologist John Alan Lee deliberates on the utopian quest for a comprehensive and consistent gay morality.

## 47: The big question

Direct from the Pink Pussy Motor Hotel in Encino, California — A Body Politic exclusive!!! The question the whole world wants to ask Michael Jackson — and it's not about his nose job. Follow Stephen Stuckey on this "thriller" assignment, and get the real dirt on Diana Ross's dresses!!!

## Regular departments

- 4:** Letters to *The Body Politic*
- 20:** Out in the City, our regular Toronto calendar and listings section
- 37:** Joy Parks's "Shared Ground"
- 39:** Classified ads
- 00:** Network, our regular listing of gay and lesbian groups across Canada, does not appear this month, but will return in June

## On the police beat

News writer Glenn Wheeler pays a cautious visit to Toronto's new police chief in the first installment of a new column, "Copwatch," on page 14.

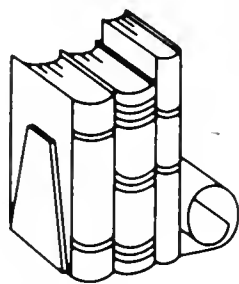
**The cover:** Holly Dale and Janis Cole, in a photo by Sonja Mills; Andrew Hodges photographed by Gerald Hannon; Alan Turing, in his Royal Society portrait, peeking out from a 1984 model Turing machine. Design by Rick Bébout.

We forgot to credit cover work last month. The design was by Rick Bébout; the photo for "You've got a nice body... for an Oriental" was by Gerald Hannon. The body was by Lloyd Wong.

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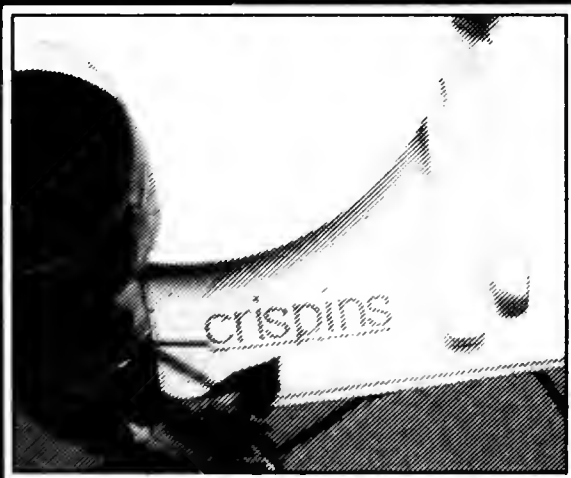
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## LETTERS

### Cloning effects and xenophobia

While I found Tim McCaskell's article on racism ("You've got a nice body... for an Oriental," *TBP*, April) informative, I wish it had gone further in suggesting ways to dilute it among gay people here. From my own experience, I find most GWMs are xenophobic (afraid of the unknown and unfamiliar) rather than racist. Having recently returned from a trip to San Francisco, I found the cloning effect on Castro Street eerie and sad. Surely that can't be the ideal. Variety is the spice of life, and for those who preclude even a simple hello to the unfamiliar — someone with an accent, an older person or a non-white person — I can only express my profound pity. A hello should not be looked upon as a commitment to have sex. What it can lead to is friendship. Isn't that what fraternity is all about?

If we start setting up barriers, divisions and bitterness among ourselves, it can only lead to the demise of the gay equality movement. Considering the relatively easy access to meeting other gays in Canada as compared to a country like Poland, why are there still gays disliking other gays because of race or other such trivialities?

Scott Lee  
Toronto

### Excess testosterone

Tom Waugh's March article, "Photography, Passion and Power," was wonderfully fascinating. He mentions that we valorize straightness, as exemplified by our "favourite" types of models and their poses in commercial photographs. I totally agree with him. We were raised as heterosexuals from birth. We eventually had to come to terms with our reality being different from those of our family and childhood environments. To accept ourselves as different, yet equally valid, takes each person decades of hard work to accomplish. And for many the struggle is never resolved.

The hatred that straight society has for Gays is internalized by us, and perpetuated through various acts of self-contempt. One aspect of this self-hatred manifests itself in trying to act straight and/or macho. This behaviour is rewarded with high social status — especially on the "Meat Rack" (our most cherished Gay bars). In contrast, anyone who is not beefy, clumsy and tense has large chances of not being respected as a human being. This is why so-called "effeminate" men are treated as lepers, even in Gay society.

Take a good look at the 1984 Buddy's Calendar from Vancouver. The centre figure looks like he has no fingers. Are we finally accepting the handicapped as sexual fantasy? Or is the model trying to act macho by clenching a fist and tensing his whole body? A fist is usually used for fighting (with some exceptions). Is he promoting Gay Patrol or does he think that fighting and anger are desirable traits? Maybe he's miming a song: "I'm an angry young woman, they call me a Dyke." Did the photographer instruct him to pose that way or was it instinctive on his part?

I've seen people who are that tense in real life. They need pretensions such as

the calendar pose to exist, because they hate themselves the way they really are — Gay. They have to watch every move



Buddy's Vancouver poster: instinctive pose?

and gesture they make, even during sleep, to make sure they are not acting "effeminate."

Another example of the commercial promotion of self-hatred are the videos shown in Gay bars, and the slides of men projected on the walls for "entertainment," as well as Gay "Art" hanging as decor. These images are all of macho men, titillating our desires, and at the same time telling us what we *should* be desiring. There are no images of average Gay men, like our friends and lovers and the guys who are actually buying the beer and supporting the owners!

It's about time that we start rejecting the oppressive manipulation that our very own Gay establishments are perpetrating on us. If these images that we are bombarded with are supposed to be our role models, then we will continue to hate ourselves, because most of us are not hung like a horse, with the body of a bull and hairy like a gorilla. In fact, most of us are beautiful, fun-loving, smiling individuals who are much more congenial than those "hot studs" whose lives are soured by excess testosterone.

And while you search like a scanning device for those hairy knights in shining armour, you'll never notice the nice guy who has been cruising you all night. The ones who want you are the best lovers, you know. Oh, he doesn't look like the guys in the pictures, you say? Well then, go home alone and jerk off — as usual.

Charles Fisch  
Toronto

### Distressing attention

In your March issue you published a review of *Rampike* magazine (in "The Ivory Tunnel," p 41). While I am grateful for the fact that you mentioned the publication, I am distressed at the kind of attention you gave it.

The so-called review accuses *Rampike* of censoring Toronto artist-writer John Grube's prose piece. The fact of the matter was that Grube offered the text to *Rampike* with an understanding that it would be printed after being edited. The work arrived in my hands in three separate sections, on three separate occasions, with little to indicate the order,



"These images are all of macho men, titillating our desires, and at the same time telling us what we *should* be desiring."

typed (not too neatly) on both sides of the page with a number of hand-written corrections on the sheets. In good faith, I took this piece, which was a series of diary fragments, chose the fragments that seemed most interesting, edited out the ones that seemed less interesting and published them in the order they appeared. Since there was an understanding that we would edit the piece, we did not contact Grube again. It seems we should have, because in spite of our efforts he was not pleased with the results.

However, I fail to see how your publication can accuse us of "mangling" a piece of writing which was already in that state when it reached our hands. I would like to say that I think John Grube is a fine writer and that we had no intention whatsoever of misrepresenting him. If we did, we apologize. Furthermore, if your editors had so much as bothered to read the rest of the magazine, they would have noted several overtly gay works, one notable piece by Jean-Paul Daoust. That piece pulls no punches, and since it arrived in good condition we published it word for word. In the past, *Rampike* has been among the first to lend vocal support to *The Body Politic* in its legal struggles and its right to freedom of expression.

I would like to point out that the theme of the next issue of *Rampike* is "institutionalisation," and that we would welcome any articles either by yourselves, Mr Grube or your more erudite readers stating your point of view. Thanks for this opportunity to tell our side of it.

Karl Jirgens,  
Editor, *Rampike*  
Toronto

John Grube replies:

Through a series of misunderstandings, *Rampike* published part, not all, of a prose poem I submitted. Through another series of misunderstandings, *The Body Politic* published part, not all, of a letter about this I wrote to *Rampike*. Toronto is a small town. Let me say that I have known Ian Young for a decade and respect his pioneering work in promoting gay poetry (and by so doing combatting the assimilationist nonsense that there is no gay poetry, just good and bad poems). I have also known Karl Jirgens for almost that time and respect his work at *Rampike*. In fact without his perceptive help I would never have seen that the diary fragments were worth publishing in the first place. Peace on both your houses.

## CARBON COPIES

March 19, 1984

Graham Ritchie, Senior Producer  
CBC-TV National News  
Box 500, Station A  
Toronto, Ontario  
M5W 1E6

Dear Mr Ritchie:

While we were pleased to see CBC-TV acknowledge the importance of the AIDS problem by giving it special coverage in the national news (March 5 through March 10, 1984), we were disappointed

by the omission of significant details.

Specifically, we are dismayed that program number 4, dealing with the reaction of the Toronto gay community to the AIDS threat, implied there is little awareness of and/or reaction to the crisis by Metro's gay men.

The opposite is true — as is signified by the existence of our organization.

ACT is one of the direct achievements of the Toronto gay community, which over a year ago began to meet interest and concern about AIDS by organizing public forums to present and discuss up-to-date information about the subject. Thousands of gay men and others have received facts and opinion about AIDS through subsequent forums, seminars, lectures, mailings and telephone calls. The support we receive from three levels of government attests to the efficacy and importance of our educational outreach, as does the active and sustained involvement in our activities of organizations like the Canadian Red Cross, the Canadian Hemophilia Society and the City of Toronto Department of Public Health.

Using interviews with gay men outside a bar to represent the response of Toronto's gay community to AIDS is incomplete and biased reporting, particularly when interviews with telephone operators at the Gay Men's Health Crisis in New York are used to indicate response there.

Thankfully, we do not suffer in Toronto the extreme crisis that the gay community in New York currently must face. Unfortunately, however, we suffer the same vulnerability to the manipulations of the media. Your researcher, Vito Cupoli, knows the degree and extent to which the gay community has organized here to combat AIDS — if only because he used our files and office staff on a daily basis to prepare your series.

We are shocked that you should ignore the work and commitment of a volunteer organization that to a large degree supplied the information that made your program possible.

We would appreciate meeting with you to screen and discuss your series as soon as possible.

Yours sincerely,  
Bob Wallace, Coordinator  
Media Relations Committee  
AIDS Committee of Toronto

March 30, 1984

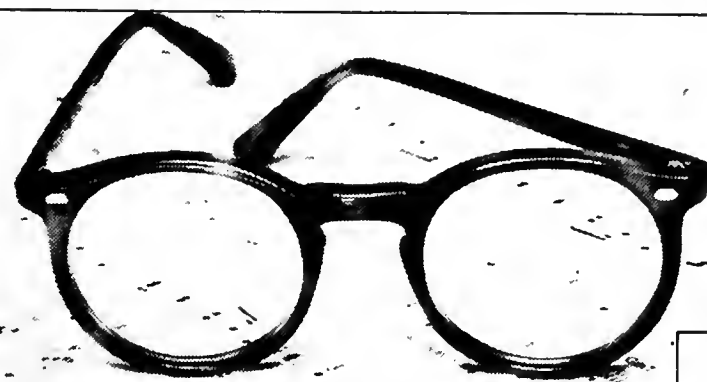
Murray Chercover, President  
CTV Television Network, Ltd  
42 Charles Street East  
Toronto, Ontario

Dear Mr Chercover:

Would you like to know what I don't need at 9 am? I don't need CFTO editorializing in its news coverage of the United Church's recent analysis of homosexuals and the church.

The news report on Toronto Today by Mr Emerson on Friday, March 30 referred to openly gay people as "self-confessed" gays and then went on to completely distort the analysis of references to homosexuality in the Bible by saying that the church had examined references which "clearly define homosexuality as a sin." The analysis actually states that

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## I SING THE BODY ELECTRIC

The year was 1880. Whitman made the trip to London, Ontario to visit his biographer-benefactor, Richard Maurice Bucke. Peter Doyle, Whitman's young friend and the subject of many letters, joined him in Niagara Falls for a few days before they journeyed back to Camden, Connecticut. The Archives has a copy of *Walt Whitman's Diary in Canada*.

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"Sometimes it feels like there is very little support out there for couples, and without that support it can be hard sometimes."

references in the Bible are unclear and are rooted in the primitive social understandings prevalent more than two thousand years ago.

As a counsellor at the University of Toronto Peer Counselling and Sexual Education Centre, I have had phone calls from gay people who are suicidal because of guilt based in religion, and I don't need any more of those either.

Clean up your act. News reports are no place for homophobic moralizing. I just gave up CFTO news and will pass the word among your advertisers and my gay contacts.

David J Turner  
Toronto

## TAKING ISSUE

It would appear that the continuing health crisis, combined with a growing trend towards conservatism in society at large, has prompted many people within the Gay community to pause and reflect on their current lifestyles. "Casual sex" with multiple partners and "open relationships" are now being seen by some in a different light. If what I hear in conversation with friends and acquaintances is any indication, it would seem that a lot more people are finding the idea of a monogamous relationship attractive.

At the same time, I find that so many Gay men have a defeatist attitude towards relationships. They are caught up in an oppressive mythology that states that the Gay male is innately incapable of maintaining a monogamous relationship and therefore that Gay relationships, at least the monogamous ones, are bound to fail.

I find this attitude disappointing, and from personal experience I can tell you it is discouraging for those of us who are just starting out in a relationship to hear this sort of thing coming from the media and the people around us. It leads some people to believe that a couple of years at most is all they can expect; that sooner or later someone is going to fuck up and that will be the end of it.

What really pisses me off is that certain men, when discussing the subject of Gay lifestyle, defend promiscuity as "the" Gay alternative. These men see monogamy as a straight institution, irrelevant to the Gay experience, as something that is imposed on us from the outside that should be discarded. The logical extension of their argument is that to be truly Gay and liberated, one must be promiscuous. Liberation for them seems to mean sexual licence.

Vancouver recently hosted the first Annual Conference of BC Gays and Lesbians. Numerous workshops were offered, including several related to Gay lifestyle. I chose one called "Promiscuity, Monogamy, or...?" The title intrigued me and I looked forward to hearing various views on the subject from all sides. About thirty Gay men and womyn attended that Saturday workshop. To my disappointment, the brief time that we had was mostly spent avoiding any conflict. Promiscuity was protected like a sacred cow and alternatives were never properly discussed.

No wonder some people are finding it hard to feel some sense of Gay commun-

ity. How can we believe in a community when the most vocal among us hold to the myth that its basic unit of two loving people is unrealistic and bound to fail? What a pile of crap! It is this oppressive mythology, preached by jaded "I told you so's," that is going to decimate and eventually destroy us, not AIDS!

Sometimes it feels like there is very little support out there for couples, and without that support it can be hard sometimes. When problems arise, it can be just so easy for some of us to pack our bags and run away rather than stay put, face the problem head-on and work things out. Our partner is our mirror and being in a relationship makes it difficult if not impossible to avoid our true selves reflected in that mirror. We are forced to deal with ourselves as we really are and that can be upsetting.

Being with my Lover has changed every aspect of my life. Sometimes it feels like I've been turned upside down and given a good shake, and this has been frightening at times. With all of this, it might seem to some that maintaining a relationship is a lot of hard work. Well, you're right, sometimes it is, but let's not fool ourselves into thinking that "hard" means impossible.

It is about time that our perceptions of relationships changed; that rather than seeing them as a liability and a loss of some of our personal freedoms, they be seen more as a source of strength, a challenge and an opportunity for learning and growth. When we allow this change in our perception to finally happen, then we can truly say that Gay Liberation has begun!

James Johnstone  
Vancouver

## Our omission



In our March 1984 issue, we failed to include the name of the artist in the credit line for the illustration accompanying Catherine Bennett's review of Mary Meigs's *The Medusa Head*.

The illustration, from the cover of the book, is, in its original form, a 40" by 40" fresco of "plaster, wood, acrylic and passion" done by Jovette Marchessault. Ms Marchessault is also the author of *The Saga of the Wet Hens*, published by Talonbooks in an English translation by Linda Gaboriau in December 1983.

Our apologies to Ms Marchessault for the omission.

The Body Politic welcomes your letters.  
Address them to: Letters, The Body Politic,  
Box 7289, Stn A, Toronto, ON M5W 1X9.



*"In and of itself, sexual orientation should not be a factor in determining membership in the order of ministry of the United Church of Canada."*

This is the principal conclusion of the long-awaited report from the Task Force of the Division of Ministry, Personnel and Education (MP & E) of the United Church of Canada on the subject "Sexual Orientation and Eligibility for the Order of Ministry."

In March, when the church's Division of Mission in Canada published its Draft Statement on Human Sexuality, a follow-up to its 1980 report "In God's Image... Male and Female," many people were surprised that it did not address the question of ordination for gay and lesbian candidates, especially in the light of the gay-positive affirmations in the sexual orientation section of the report. Members of the committee that authored the report explained that another report dealing with that topic was in the works.

In the months between the two reports, curiosity reached a fever pitch within the church and in the community at large. Some groups within the United Church, however, were not prepared to wait until the report was made public to voice their objections to the possibility of gay and lesbian clergy. At a meeting of the Toronto Area Presbytery on March 13, Reverend Bill Thorneloe of Victoria Park United Church presented two petitions to the assembly. Both asked that the United Church not ordain people who declare themselves to be active homosexuals. The petitions originated with the Victoria Park congregation and the Scarborough West Zone.

The chair of the Presbytery meeting allotted fifteen minutes for discussion of the petitions. A heated debate ensued — but not about the petitions. Instead, people at the meeting challenged Thorneloe's right to present the petitions at all. Only two people (of the two hundred or so present) spoke about the contents of the petitions. Both speakers alluded to "justice."

As time for discussion threatened to run out, no decision had been reached. The chair called for a vote on the motion, that the petition be transmitted to the General Council with concurrence. The Reverend Eilert Frerichs, chaplain at Hart House at the University of Toronto, rose to his feet and demanded to speak "on a point of personal privilege." He announced that he was speaking on behalf of "the ten percent of the people in the United Church who are lesbian and gay, the ten percent of clergy, the ten percent of the people in this room...." As he urged the congregation not to accept the petitions, Frerichs invited the church "to undo two thousand years of injustice." Scattered applause and shocked silence followed his speech. The chair again asked for a vote on the motion. It was defeated by a substantial majority; in fact, the only people who voted in favour were three men from the sponsoring church.

Reactions to the United Church report have been strong and varied. To allow the church time to study and discuss the issue on the basis of the report, the authors maintained secrecy about the contents as it was being written. After it was approved by the Division, several church leaders were told of the recommendations so they could prepare positions. There were no breaches of secrecy.

Opposition to the report is based on several arguments. First and foremost is the interpretation of the Bible. Jesus Christ never mentions homosexuality; the Christian church must rely on other sources



## THE NEWS

# A HOUSE DIVIDED?

*A long-awaited report — praised as a step toward overcoming 2,000 years of oppression; condemned as pandering to sin.*

in Scripture for a position on sexuality. The passages most often quoted by those who view gay sex as unacceptable — or worse — are the story of the destruction of Sodom and Gomorrah, in Genesis, a passage from the "Holiness Code" in Leviticus, and one in Deuteronomy which seems to condemn homosexual activity. But, as the report notes, Biblical scholars have questioned the King James translation of Deuteronomy. Many experts have concluded that the passage refers not to homosexuals but to "temple prostitutes." The "sodomites" referred to in the King James version of the book of Deuteronomy are actually male prostitutes of the Canaanite cult of Baal who engaged in sex probably with both male and female initiates during fertility rites. And, as Frank Meadows, Chair of the Division of MP & E, pointed out, the actual meaning of the passage is irrelevant, because many of the proscriptions in the "Holiness Code" have been set aside. His favourite example: children who are disrespectful of their parents are no longer stoned to death, although the Code indicates that they must be.

Eilert Frerichs believes that the battle being fought now is not about homosexu-

ality, but about the authority of the Bible in the Church. He says that "the real miracle about God and humankind is that She makes Herself known through very fallible, very ordinary, very human people."

There are those who maintain that homosexuality is a sin and that gay people who are sexually active and have no intentions of becoming celibate or heterosexual are unrepentant sinners. Frank Meadows says that we are all sinners; if all sinners were kicked out of the church, he points out, the churches would be empty. Frerichs concurs. "All of us, when God confronts us in utter and deliberate humiliation on the cross on Good Friday, are made aware of our sins."

Christians see Jesus as a liberator of the oppressed. "Justice" and "liberation from oppression" are terms used by those who support ordination for gay men and lesbians. To Frerichs, gay liberation is a "denial of the powers of the oppressor." He believes that the United Church report is "faithful to what is best in the Christian tradition: it names our own demons in the Church, and through the art of repentance tries to exorcise them."

The report asks the church to repent the homophobia it has exhibited, in the past, and to repent its contribution to the oppression of gay people. Bill Siksay of Affirm, an organization of gays and lesbians in the United Church, said that the writers of the report "stopped short of naming homophobia as prejudice." There are people in the church, he says, who have skills in dealing with prejudice. He hopes those people will be called on to counsel church members who find it hard to accept the idea of gay clergy. Such internal support may help prevent splits in the church.

Members of Affirm spoke to the Task Force several times in the eighteen months during which the report was being prepared. Siksay noted that gays and lesbians in the church have been "invisible," so gay people who now want to advise the church are perceived as "outsiders trying to get in," not as people who have been active in and committed to the church all along. He gave an example: at a preliminary Division meeting to discuss approval of the report, members of Affirm were asked to remain in the background. It was feared that other people wouldn't be able to say what they really felt.

Members of Affirm support the report's recommendation. They hope that if the church intends to ordain gay clergy, procedures will be in place by 1985.

Most of the people in favour of the report agree that ordination for homosexuals is only a first step. Once ordained, gay people might, as things now stand, be subjected to intense scrutiny. What would be an "appropriate" lifestyle for gay Christians? The report states that "we would see long-standing fidelity, love and commitment among the key principles in any partner relationship, ruling out promiscuity for both heterosexual and homosexual persons." Perhaps the United Church could follow the lead of the Anglican bishops. Although they have no policy on the ordination of gay clergy, most bishops, confronted with a candidate for ordination who disclosed that he or she was gay, would ask the candidate to remain celibate. The bishops seem to base this decision on guidelines for heterosexual candidates: since heterosexual clergy may not have sex outside marriage, and since homosexual "marriage" is not recognized by the church, all homosexual activity is outside of marriage, and therefore inappropriate.

The United Church of Canada sees sexuality as a "gift from God," and so could not require that gay clergy remain celibate. Bill Siksay said that Affirm is "really happy with the lifestyle section of the report. There was fear that there would be imposition of a code of behaviour along with a positive recommendation." Affirm is presently involved in discussions about Christian lifestyle within gay and lesbian communities. There is hope, says Siksay, that the discussion can continue internally before Affirm addresses the church.

Bill Siksay and Eilert Frerichs seem confident that the report will be accepted at the meeting of the general council which takes place in Morden, Manitoba in August. What happens if the church does not accept the report? Neither Siksay nor Frerichs is sure. But Frerichs hopes that gay members of the church would "stay in faithful struggle within the church and recall the church to what is best."

Would a positive answer split the church, as some fear? Frerichs replied, "On an issue of justice, maybe the church has to be split."

Gillian Rodgerson

# Liaison committee cop goes spring cleaning

*"Gays and hookers are here to stay. We'd just like to see them controlled in such a way that they would not offend other people."*

— Superintendent Ron Tarrant,  
Calgary city police

CALGARY — Gay people here are sure the police are up to something — but they don't know what. A gay-police liaison committee had been meeting, and everyone thought progress was being made. But maybe that was just wishful thinking.

The trouble started in the first week of April, when the cops set up hidden cameras in the basement of Eaton's downtown department store. Over the next four days, they charged 12 men with gross indecency and committing indecent acts, the usual in washroom busts. The man who led the operation was none other than Bill Brinks, one of the two police officers who sit on the liaison committee and, as inspector at District One, the man in charge of policing in the whole of downtown Calgary. "Gay liaison or no gay liaison, we have to enforce the Criminal Code," Brinks says.

But the cameras were just the beginning. A week later, a police sweep of video porn outlets was extended to both locations of Numbers, a store selling cards, sex toys, clothes and magazines, and which has the only substantial stock of gay reading material in town. Numbers ran the gay video mail-order service After Dark, which advertised in *TBP* until the bust forced them to pull their ad. The store also rented videos — straight and gay — and it was those the police were after. "I don't know yet how many of the videos were gay and how many were straight," Numbers owner Gerald Daiter

told *TBP* at press time. The cops took away so much stuff that it took them several days to collect all the titles and file a charge. The police also took Daiter's mailing lists, and the orders that were just about to be sent in the mail. Daiter has had to close his Vancouver outlet, which took care of most of the video trade.

Wayne Gillis, Daiter's lawyer, says businesspeople like his client try not to get in trouble with the cops, but deciding what meets community standards — and is therefore not obscene — is a subjective task. The requirements vary from province to province, and perhaps even from city to city. However, Gillis says he has been told by some police detectives in Calgary that they have a list of titles they consider outside the law. They haven't shown the list to businesses, so people like Daiter don't know if they're breaking the law or not. "I don't think the police give a sweet toot about this case," Gillis says. "I think they have better things to do, but they had to do this because there was pressure."

Other people in the sex industry are facing harassment and intimidation, too. More and more prostitutes (male and female) are being charged with minor offences, for example. Just enough to get them into the station for pics and prints and cause them trouble. Wayne Gillis says the cops are on a morality campaign.

But Ron Tarrant, who was in the identification unit when the police started taking random pictures of prostitutes recently, denies there's a clean-up effort underway. "Eaton's management was getting at least one call a day from people who were disgusted at the antics going on in the basement washroom. And the pictures of prostitutes were by mutu-

al consent. Some of them get carved up, you know — not to mention cause a lot of inconvenience for people who live on the same streets where they carry on their trade. If they went to some place a little more out of the way, we probably wouldn't bother them. Gays and hookers are here to stay. We'd just like to see them controlled in such a way that they would not offend other people."

Until a few weeks ago, the police and gay representatives had been meeting regularly, and work had begun on a gay-awareness film to be used in police training. After the Eaton's arrests and the raid on Numbers, however, some gay people suggested the committee be disbanded and communications with the police be cut. Some people thought the police were using information obtained through the liaison committee against gay people.

Bruce May, one of six gay people on the committee, emphatically denies that's the case. He admits, however, that Brinks and Cst Debbie Baker set the agenda and asked most of the questions when the meetings began last fall. He says that has changed. "The gay representatives always prepare for the meetings with the police and we arrive with the agenda. It's we who ask the questions now."

The committee called an emergency meeting on April 13 and most of the more than 60 people who showed up were supportive of the committee; no one wanted it to disband. Instead, they put to rest some of the rumors that were born during the tough two weeks. Ed Sutherland, a gay businessman, reported that he'd been told by Police Chief Brian Sawyer that the city's baths would not

be raided, contrary to rumours that were going around Calgary. A decision was made to set up a defense fund under the auspices of the city's Right to Privacy Committee to help the 12 men arrested at Eaton's. And the owners of Calgary's four gay clubs offered to let their places be used for fund-raising activities. "It was a very positive meeting," Bruce May says. "The people who came were supportive of the committee's work, even though we all realize there are always risks when you deal with the police."

The meeting decided to keep dealing with the police, but more of their discussions will take place at public meetings. And gay people will insist that the police talk over problems with members of the community before they resort to raids and arrests.

Glenn Wheeler □

## The law hath no fury like a cop scorned

WELLAND — A Niagara Regional Police officer has launched a libel suit against a local magazine for an editorial that was printed after the December arrests of 33 men charged with washroom sex offences in Welland.

William Thomas, editor of *What's Up Niagara*, wrote the article for the February issue. He described police surveillance methods as "another fantastic film by Niagara Regional Police, George Orwell producer."

Thomas continues, "Sgt Bob Shannon of the Niagara Regional Police in Welland woke up one morning, looked in the mirror and saw Steven Spielberg looking back at him. 'Holy Hollywood,' I imagine he said to himself as he rushed down to headquarters to assemble his film crew of about four other artistically inclined cops, whistling all the way, 'There's No Business Like Show Business...' " Thomas called Shannon and his "company" "Privy Productions."

**"Gay liaison or no gay liaison, we have to enforce the Criminal Code"**





# Standard Life

## Smoothing your road to security.



Shannon's libel suit does not have the official backing of either the Niagara Regional Board of Commissioners of Police or the Niagara Regional Police Association. Thomas has consulted with, but not retained, Toronto lawyers Eddie Greenspan and David Roebuck.

As for the sex charges: of the 33 men arrested, 15 have pleaded guilty. Eleven were fined \$200, two were fined \$150, there have been two conditional discharges, and another man's case has been adjourned until June, when the Ontario Court of Appeals will have made a decision on a similar case. In explaining the different treatments of similar charges, Judge Marc Girard said that the men "have suffered a great deal" and that each case "must be considered on its own facts."

Ken Chaplin

## Top cop condemns crack-down report

VANCOUVER — Chief Constable Robert Stewart of the Vancouver Police Department has sent a letter to Mayor Mike Harcourt stating that the police are not "planning a crack-down on any regular business location frequented by our gay community." The letter was the chief's attempt to quell fears that the police were contemplating raids on the city's steambaths and bars.

At first, the gay community's fears appeared to be well-founded indeed. In early March, the City of Vancouver health department made a report available to the press which cited police complaints about "sexual encounters" and sexually-transmitted diseases in baths, and the presence of juveniles in the baths and clubs. The report, which urged the implementation of minor structural changes to steam bath cubicles, and

called for "health education and better contact tracing" to combat STDs, provoked flamingly homophobic stories in the Vancouver *Sun* and other BC newspapers. In response to a March 7 *Sun* story entitled "Gay Clubs Recruit Juveniles," members of the gay community registered complaints with the city council's community services committee about being "singled out and targeted as a class of persons who have solicited juveniles" (as activist Rob Joyce expressed it). The committee's March 8 meeting was attended by about 25 local activists who charged that the report contained "grave and slanderous" accusations.

Meanwhile, the story took an unexpected turn. Chief Constable Stewart, who had previously refused to counter-sign the health department's report, responded to the complaints by calling a special meeting of the city's Police/Gay Liaison Committee March 20. He told the meeting that "when I first saw the headline in the media, I was pissed off." He and Staff Inspector Joe Swan, head of the vice squad, explained that statements were actually complaints made in 1978 about the operations of a steam bath which subsequently went out of business. The small number of recent complaints police had received were not dealt with in the report. Furthermore, Swan stated, police oppose the report's recommendations that city bylaws should be changed to allow steam baths to install locks on cubicle doors, and to eliminate the regulation space now required beneath doors. He indicated that police did not wish to lose the potential control of steam bath activities that the current bylaws permit.

Under pressure from gay members of the Liaison Committee, Stewart agreed to write to the mayor and all alderpersons in order to make it clear that the police department dissociated itself from

## Unstandard life

Trying to bridge their credibility gap?

*It could be Stanley Park in Vancouver. It could be Riverdale in Toronto. It doesn't take a magnifying glass to see that this idyllic couple gazing fondly at each other on a willow-draped bridge is two men. But if you think you recognize that look, think again. They're actually talking about security, life insurance even. Why else would they be gracing the Standard Life Assurance Company's new poster?*

According to the company's public relations department, the focus of the shot is not the men at all — it's the bridge. Would you believe it's part of an ad campaign to "establish a franchise on bridges" for Canada's oldest insurance company? Why else would they have gotten all those calls about it? And why the painted-on sunglasses? The next poster will probably feature a man and a woman, concedes Tony Brown of Standard Life's head office. A future ad could feature two women, he says, just "to cover the whole spectrum." Uh huh.

*We just hope no one lost a job over the first one.*

the allegations which had been made in the press. Harcourt's office informed TBP that the letter, now received, calls the *Sun*'s coverage "unfortunate and inflammatory." It also states: "The Vancouver police department is proud of the open dialogue and trust that exists with the gay community, (and) I intend to see that this trust continues..."

Despite these assurances, the police department has made it clear that they still intend to keep an eye out for possible illegal activity in the baths. For the moment, though, pressure exerted by the Liaison Committee and other watchful gay activists keeps the police out of Vancouver's baths and clubs.

Don Larventz

## DIRTY MAGS

### Solving the mystery of ten missing pages

TORONTO — In what is fast becoming a not-so-charming tradition, *Torso* magazine has been censored once again. Ten pages, featuring a portfolio of S/M drawings and an S/M photo spread, were torn out of the May issue of the magazine prior to distribution.

Earlier this year, the February issue of *Torso* hit the stands in Canada with eight

and a half otherwise-blank pages boldly stamped "censored." Certain articles and ads failed to satisfy Canadian Customs and Excise inspectors, who had examined the magazine's contents before they were printed. Instead of revising or replacing the articles, Varsity Publications, *Torso*'s publisher, chose to print the Canadian run of the issue with blank pages clearly marked to show that the omissions weren't their idea.

The May issue managed to clear the border but did not reach the stands intact. The removal of ten pages was recommended by a group that calls itself the Ontario Advisory Committee of the Periodical Distributors of Canada (PDC). Their reason: fear of prosecution.

When the prohibited importations section of the Department of National Revenue's Customs and Excise Branch found problems with the advance proofs of *Torso*'s February issue, they were basing their decision on their interpretation of "acceptable community standards." If material is deemed through this routine screening procedure to be "unacceptable," it is sent back to publishers with demands that black dots be printed over the offending images before the magazine can be sold in Canada.

Although all types of magazines are censored, according to PDC member Ed McKin, in the last year more attention has been given to gay magazines because, in his opinion, "The community feels they are going a little too far."

Unfortunately, this screening procedure does not guarantee that a magazine cleared for Canadian distribution will be immune from prosecution by local police under the federal obscenity laws. If the police think the publication is obscene, all parties connected with the magazine — from publisher to distributor to retailer — are liable to charges.

Members of PDC, an association of magazine wholesalers, have endured many such charges over the years for carrying titles that were in contravention of the Criminal Code. To save themselves expense and months of court time, PDC formed a "self-regulating" body called the Ontario Advisory Committee, composed of three "experts" who advise PDC members which titles they think are likely to be charged. The wholesaler and publisher consult about the OAC's advice and one or the other decides to take the risk or to make the suggested changes.

Jack Shapiro, who represents PDC on the Book and Periodical Development Council's Freedom of Expression Committee, says the OAC "is not an ideal situation and no one is more aware of it than we are. But it's not an ideal situa-

*The artists' portfolio that wasn't: pages 26 and 31 — two of the remaining four pages of what would have been an eight-page feature of drawings by Rex in the May issue of Torso.*



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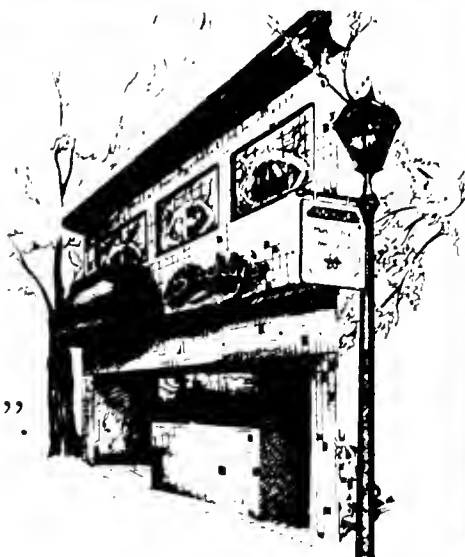
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tion to end up in court all the time  
either. We've attempted to resolve it by  
trying to meet our sense of responsibility  
to the community."

That "responsibility to the commu-  
nity" sometimes leads distributor and  
publisher to compromise, which is what  
happened with *Torso*. Master Media, the  
distributor, and George Mavety, chair-  
man of Varsity Publications, agreed to re-  
move the "offending" pages. According  
to Shapiro, such a solution is a rare  
occurrence, happening about once a year.

With all this wheeling and dealing, no  
one involved in a magazine's sale seems  
concerned that freedom of expression is  
being violated. The producers are not  
the only ones who seem unconcerned.  
Jearld Moldenhauer, owner of Glad Day  
Books in Toronto, has placed the May  
issue of *Torso* on display with a note  
warning buyers that several pages are

missing. According to Moldenhauer,  
customers read the sign without reaction  
and buy the magazine anyway.

John Moreau □

## Orr's appeal victory overturns precedent

TORONTO — Former Glad Day Books  
employee Kevin Orr won the appeal of  
his obscenity conviction March 30 when  
the Ontario Court of Appeal overturned  
a guilty verdict and ordered a new trial.

After a four-day trial that ended  
March 4, 1983, Orr had been convicted  
— and given a conditional discharge —  
for possessing *Come Watch* and *The  
Leathermen* while at work in the city's  
only gay bookstore.

Appeal Court Judge Ian Cartwright

concurred with defence lawyer Dianne  
Martin's argument that trial judge David  
Vanek made an error in law in finding  
the two magazines obscene based partly  
on the Hicklin test for obscenity rather  
than on the community standards of  
tolerance test, which superseded it.

Martin argued that the Hicklin test,  
which determines obscenity by whether  
material "tends to deprave and corrupt  
those whose minds are open to such im-  
moral influences," was "rejected by the  
Supreme Court of Canada as having no  
application for an objective determina-  
tion of what is obscene." Vanek fell into  
a subjective assessment of the material,  
she said, because he failed to give due  
weight to objective evidence before him  
— for example, that the same material  
was available in 49 other stores and no  
complaints were received about it. This  
evidence, according to Martin, should

have demonstrated to the judge that the  
magazines fell within the community  
standards of tolerance.

Orr and his counsel were "thrilled" at  
Cartwright's decision, which allows  
them the chance to strike down a prece-  
dent that severely limits the legal depic-  
tion of gay sex, and which was being fre-  
quently cited in the prosecution of gay-  
male magazines seized from corner  
variety stores in Toronto.

A date for the second trial has not yet  
been set.

Chris Bearchell □

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# Support on life's emotional roller-coaster

In the winter of 1983, Harvey Hamburg, Robert Trow, Leo Mitterni, Bill Lewis and Stephen Atkinson began organizing what would become the AIDS Committee of Toronto (ACT). In April of that year, Gays in Health Care and Hassle Free Clinic sponsored an information meeting, out of which came a list of volunteers. And on April 26, ACT held its first meeting.

A main objective was to set up a support group for persons with AIDS. ACT volunteers would deal with employers and landlords; they would provide transportation, cleaning and other services to help a person deal with AIDS in comfort and with dignity; and, if necessary, they would provide financial help.

AIDSsupport has dealt with 13 patients, five of whom have died. Those with AIDS must come to the group through the recommendation of a doctor or friend. AIDSsupport does not solicit clients.

A health-care worker, newly arrived in Toronto, came to ACT, not because he feared he might have AIDS, but because he needed help in dealing with a patient at the hospital where he nursed. He was the only nurse dealing with the patient, and later was with him when he died.

"On one hand, I had to be the professional nurse; on the other, the friend. I had become quite close and wanted to cry. It was hard but I managed to hold back the tears. I went to the ACT office because I needed to share what I was feeling. I had to talk it through with people who would understand."

Members of AIDSsupport include a number of health-care workers. I spoke with Dr Dale McCarthy, a rheumatologist, Dr Stephen Atkinson, a psychiatrist, and Dr Rosemary Barnes, a psychologist. All have dealt with patients going through changes of lifestyle, and all have dealt with the process of dying. They have worked closely with patients and their lovers, families and friends.

"You want to be brave," says Stephen. "You want to believe you could face this yourself, if necessary. By helping someone else, you are proving that you can in fact deal with death."

"The man I dealt with for several months died in November. Not only did I get close to him, but I was greatly impressed with his best friend, who came to the hospital daily. He did what I hope I could do for my best friend."

"I think it would be easier for me to deal with having the disease than to deal with watching a friend die — to be able to show up day after day and put on the brave front, to be strong for both of us, to always have hope."

"AIDS has forced us to look at our own mortality," says Rosemary. "None of us planned to confront death at the age at which we are being forced to do so. And, in the case of AIDS, it seems so unfair, so much an unlucky draw of the cards."

"We have an aversion to discussing death and the process it involves. It forces us to re-order our lives, to decide again what is important. Time takes on a new vitality. We realize we don't have endless amounts of time."

Not all those in AIDSsupport are professional health-care workers. Linda Boyd works in the computer field, but has had experience dealing with cancer patients.

"My client took me on an emotional roller-coaster ride," Linda recalls. "He was constantly testing me, partly, I think,



Forcing us to look at our own mortality: Doctors Rosemary Barnes and Dale McCarthy.

because I'm a woman and partly because I'm healthy. He tried to shock me, make me blush, make me say 'I told you so.' It wasn't until later that he spilled out his true feelings. He's out of the hospital now. He didn't have AIDS, but rather ARC (AIDS Related Complex). I haven't heard from him lately, but he knows the line is always open."

Right now, with few cases to keep volunteers active, AIDSsupport is going through a transition.

"We are using this time to help each other," says Dale. "Being in this group has affected each of us differently, and it's important to be able to express our feelings and to know there is help within the group."

People become involved in organizations for a number of reasons. Some are looking for a support system; others want to repay groups that helped them come to terms with their sexuality; others are looking to meet a lover. Whatever the reason for joining, it usually doesn't take long to realize the value of the group and to see the need to continue working. But some people overextend themselves. They sign up for one too many committees. Soon they see their friends drifting away, soon they tire of endless meetings, soon they stop showing up.

If ever there was a group that had "potential burn-out" stamped on it, it is AIDSsupport. The five members I interviewed were all, with one exception, familiar faces. I had seen them across meeting tables or lecture halls. They are hard-working professionals who manage to balance work, home and social responsibility. In AIDSsupport they have the added emotional stress of watching someone fight death.

Yet none of the five was ready to quit; none regretted the time they gave. All wanted to be able to do more, and all wished there had been no need for their help.

I don't want to canonize these five people. There are others in AIDSsupport with whom I didn't speak, and in ACT and other organizations across the country who have worked endlessly, without recognition from the community. But the group in AIDSsupport is special: they have met a challenge few of us have wanted to

acknowledge, let alone meet face-to-face. And those who would thank them most are not alive to do so.

This group was in part pushed on by the courage of Peter Evans, who died January 7. He shared his experience with the Canadian people and with his own community. He tried to take the stigma away from AIDS.

"We don't want to sound hokey or maudlin," says Linda, "but it is important to AIDSsupport, and I'm sure to everyone in ACT, that Peter's courage and inspiration be noted. He really did move us."

In this cynical age, one tends to hold back on praise. Talk of heroes and bravery and inspiration seem to indicate a lack of sophistication and an overabundance of idealism. For the most part we each do what we have to do. Occasionally we are called upon to do more. To those who do, a vote of thanks.

Stephen Fontaine □

## Awareness plans get local media spotlight

WINDSOR — This city's Lesbian and Gay Community Services Group (LGCSG) got an early start on their major community education project with a unanimous rejection by City Council of a request to declare the last week of May "Gay Awareness Week."

The proposal was also opposed by Dr Walter Percival, who denounced the "promotion of a way of life that spreads a lethal disease," and Dr Robert McGirr, president of the Essex County Medical Association, who called the request "a little out of line" in light of the development of AIDS.

LGCSG has been planning the week of films, seminars and panel discussions for the past several months. During this time they have engaged in low-key lobbying of the eleven-member city council, five of whom are affiliated with the New Democratic Party. Several NDPers, including Mayor Elizabeth Kishkon, declined to meet with the group. Others were more supportive, including a couple of non-NDP members.

The gay group requested the topic be put on City Council's agenda for April 9.

The Saturday before, the Windsor Star carried a small item reporting that LGCSG's request was on the agenda and that the city had turned down a similar request in 1978. The follow-up story after the Monday council meeting was headlined: "Aldermen balk at endorsing homosexuality."

The LGCSG's presentation to council was delivered in a matter-of-fact fashion by spokesperson Jim Monk. He outlined the topics the week will deal with, including health issues ranging from physical fitness to AIDS and STDs, human rights issues ranging from local instances of discrimination to the United Church debate on ordination, and other current issues such as pornography. One of the key purposes of the week, Monk told the aldermen, is to "raise political awareness among that proportion of your constituents who are gay." He said, "We are not asking you to endorse the gay lifestyle — there is no one gay lifestyle, just as there is no one heterosexual lifestyle. We are asking for support for our community in our time of need."

Percival, who lead the doctors' opposition, labeled the proposed week of activities "dangerous propaganda" that would give "an aura of respectability" to homosexuality. "We simply should not have a sex week of any kind," he said.

Leading the retreat from the left was black community spokesperson Howard McCurdy, who will contest Justice Minister Mark MacGuigan's Windsor riding for the NDP. McCurdy, who has a reputation for defending civil rights, said, "There are some of us who really accept homosexual behaviour, (but) we're not ready to raise it to the level of endorsement." He said that AIDS is not a problem for all homosexual men, just those who are "promiscuous," and that he intended to attend gay awareness events. He still couldn't see his way to supporting a council proclamation.

Many local gay people are disgusted at the role of the NDP in all of this, Monk observes. "They just can't see any difference between what (NDPers) do and what the moral majority-types do."

"With six weeks to go, gay awareness week has already started," Monk said after the council vote. LGCSG's request for the proclamation was the lead story on local TV news two nights in a row. Monk is scheduled for a live CBC-TV debate with Percival the following week and he's been doing radio interviews from the floor of the Chrysler plant where he works. Gay awareness week promises to be one of the best publicized series of events ever held in the Windsor gay community.

"Our fair-weather progressive friends believe the electorate would skin them alive for supporting us," says Monk. "But I don't believe it. There are too many out-of-the-closet gay men and women here. All indications we've been getting are that, as usual, the politicians are further behind, and further to the right of, the people in our city."

Chris Bearchell □

## HUMAN RIGHTS

### Unionists harassed by lesbianism rumour

LONDON — Isobel Goligher, once head of the data-processing operations of this city's branch of the federal department of Supply and Services, has been out of work for the past three years. She was harassed into resigning by



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#### LOVE

*Love is patient and kind...rejoices in the right...bears all things, believes all things, hopes all things, endures all things...never ends.*  
1 CORINTHIANS 13:4, 6-8  
*So faith, hope, love abide, these three; but the greatest of these is love.* 1 CORINTHIANS 13:13

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her government bosses, she says, and one tactic they used was to circulate rumours that she was gay.

Goligher claims she resigned "under duress" and that she has taped conversations with her former employers that substantiate her allegations. Until now she has withheld the tapes because they may jeopardize the jobs of some of her friends still working at the department, but internal means of regaining her position have failed and she may be forced to make the tapes public before the end of the month.

Isobel Goligher told reporters during a demonstration outside the office where she used to work that she isn't gay; her real "crime" is trade unionism. Until she resigned, Goligher and a friend who worked for her in data processing were active members of their local of the Public Service Alliance of Canada (PSAC). She and her friend, who was then president of the local, were attempting to resolve the grievances of fellow employees.

No one factor was decisive, but by August, 1981, Goligher felt she was under severe stress. Senior officials pressured her to up-grade the performance of the staff in her office. Other workers also felt they were being harassed, and Goligher was told to give up her association with the union president or she would be fired.

Finally, management concocted rumours of a lesbian affair between the two women. Goligher could no longer withstand the accumulating pressure, and she submitted her resignation. Later, department officials refused to consider her retraction.

Bill Dennis, PSAC's London-area council president, who has heard Goligher's tapes, confirms that management threatened to fire Goligher and spread rumours that Goligher was a lesbian.

Dennis, Goligher and their fellow-union members have been creating pressure of their own. They knew management was capable of playing dirty, so they recorded all conversations with them. Then they garnered the support of 17 other union locals, collected 1,000 names on a petition, and began picketing the office. Their most recent public action, March 19, was brought to national attention by one of the wire services.

Charles Lapointe, Minister of Supply and Services, has been barraged with letters and phone calls, including pressure from Goligher's local MP, Liberal Charles Turner, federal New Democratic Party leader Ed Broadbent and opposition leader Brian Mulroney. But three long, expensive years of fighting bureaucratic red tape still haven't got Isobel Goligher her job back.

Bill Dennis is convinced that if the tapes were publicly released, "the conflict would be resolved really quickly." Apparently one of the things on the tapes is a department official "quoting the director general as saying he wouldn't hire me back because I'm a lesbian," Goligher reports. MP Turner is particularly interested in the tapes because they contain statements that contradict information provided to him by department officials.

Goligher would prefer to have her job back through regular collective-bargaining channels, but she is prepared to make public the contents of the tapes. She hopes for a resolution no later than the end of the summer. Dennis is confident that her case will be resolved. "It can't be to her complete satisfaction, but it won't be unemployment, either," he surmises.

Jane Smith □

## Council firmly rejects rights-protection law

WATERLOO — A coalition of gay and lesbian groups in Kitchener-Waterloo has reached an impasse with city council in a two-year-long fight to pass a by-law prohibiting discrimination on grounds of sexual orientation.

On March 19, the coalition, which represents Gays and Lesbians of Waterloo and the Kitchener-Waterloo Gay Media Collective, presented Waterloo City Council with a 219-signature petition demanding that they reconsider the by-law, presented in October 1983, which dealt with hiring and access to community services. Council refused the demand.

The Waterloo coalition struck back — and hard. An open letter, sent to council and to the CBC, called the council members "bigots."

The letter, signed by Joe Szalai for the Kitchener-Waterloo Gay Media Collective, accused council of refusing to meet with the groups "because we're gay." It called the actions of council a "disease" that hid "under the guise of the 'new conservatism.'" Finally, the coalition offered to meet with council to explain their position. The meeting was necessary because councillor's "minds have great difficulty handling anything beyond zoning by-laws and pay increases."

The CBC has not responded to its copy of the letter.

A second open letter went to the corporate headquarters of Hewlett-Packard, a US computer firm considering opening a head office in Waterloo. The coalition suggested that Hewlett Packard "keep in mind that the city council has not shown itself to be progressive." A decision by Hewlett-Packard to locate in Waterloo would be seen by the coalition as endorsing the council's stand.

A spokesperson for Hewlett-Packard said in March that their decision to relocate was "unlikely to hinge" on the letter from the coalition. The California corporation subsequently decided in favour of relocating in Waterloo.

Joe Szalai says that the coalition will continue to inform companies thinking of relocation in Waterloo about council's stand on the by-law.

Robert Barron □

## Custody reassigned after lovers separate

VANCOUVER — A British Columbia lower court decision separating three children from their lesbian mother has been overturned by the BC Supreme Court after the woman moved out of her lover's home and into an apartment of her own.

The lower court decision, which came down in February, had placed the children with their father, and the mother's lesbianism was cited as a reason for the judgment. The Supreme Court heard the appeal March 9, and awarded custody to

### Quote of the month:

**"Eliminate scene of banana  
on pelvic area"**

— from the Ontario Censor Board's elimination list, a description of a scene cut from *Emmanuelle et les Collegiennes*, distributed by New World Mutual Film Company and submitted to the board in July, 1983.

the mother. A change in the mother's living situation and the presentation of affidavits citing the children's preference for living with their mother were bases for the decision.

Supreme Court Justice Alan Macdonnell labelled the woman's lesbian relationship "unhealthy," but went on to state that the "children should go where they are the most comfortable." Macdonnell also noted that the woman's relationship with her lover "had ceased to the extent that (the women) are no longer in the same house." He made it clear, however, that he reserved the right to review the custody order in six months.

The affidavits detailed the children's desire to remain with their mother and her lover. One document quotes her 15-year-old son as saying that his mother's lesbian relationship was "better than my mother's relationship with my father." The father was described by his son as a violent-tempered alcoholic.

Whether the women have reconciled following the Supreme Court decision is unknown. Jane Smith □

## NDPer Martin takes Ward Six council seat

TORONTO — New Democrat Dale Martin won a comfortable victory April 9 over tax lawyer Susan Eng, gay lawyer Peter Maloney and six other candidates in the race to become junior alderman for Toronto's Ward Six. Martin received 6,546 votes, Eng 5,716, Maloney 1,133 and other candidates a total of 524.

On city council, Martin joins fellow New Democrat Jack Layton, the Ward Six senior alderman, giving the ward two NDP aldermen for the first time. Martin's victory also gives Toronto's gay community a second firm advocate on council. Both Martin and Layton have publicly pledged themselves to the full legitimization of gay people as a constituent community of the city.

Maloney's vote was probably the most interesting outcome of the campaign. Starting very late, with little money and few campaign workers, he finished far short of victory, but also far ahead of the minor-candidates pack. Unlike George Hislop in 1980, Maloney was not stereotyped as "the gay candidate" by the media. Although he presented himself as a protest candidate running in opposition to NDP designs on a second Ward Six seat, Maloney's campaign literature, distributed mainly in North Jarvis, the most densely gay quarter of the ward, outlined a full political programme that neither played up nor hid his gay political activities.

Lee Zaslofsky, a gay activist who works as Layton's executive assistant, played a large role in the Martin campaign. He says campaign canvassing indicated that most gay people who voted chose Martin over Maloney. "Maloney played down the gay issue and didn't mobilize the gay vote," he suggests.

Both Eng and Maloney say they will stand again in the 1985 general municipal election, and they have discussed running together as a non-party minorities ticket against the two NDP incumbents. "It's certainly something we want from our gut," says Eng. "It boils down to whether we think we could do better together than separately."

Martin says he's not worried about facing an Eng-Maloney alliance in 1985. "They both ran cynical campaigns," he says. "Eng had no reason to run and I don't think she'll try again."

Unlike many previous municipal elections, this by-election saw no involve-



ment of gay organizations. The Gay Community Council had shown some interest in sponsoring an all-candidates meeting, but did not pursue the matter. The Right to Privacy Committee, which in previous years has held well-attended election meetings, did not do so in this campaign. RTPC chairperson Dennis Finlay explained that his group has to focus on fund-raising to the exclusion of some other activities.

Senior alderman Jack Layton has invited input from the gay community during his first term, but seems to have received little response. Both Layton and Martin have commented that gay political activity appears to be on a downswing in the city. It would be sad if, at the very moment when they have more possibility than ever before to influence city policy, gay people chose instead to retreat into cynicism and political indifference. **Ken Popert** □

## Good neighbours...

*...no thanks to the police, the liquor authorities or the mayor*

Buffalo, the blue-collar, conservative city of one million people in upstate New York, used to be nicknamed "the armpit of America." However, its more complimentary title is "The Queen City." So, as it happens, is Toronto's — and the similarities don't stop there.

Like Toronto, Buffalo is a mecca for gay people from Ontario's Niagara peninsula and from upstate New York; its police department hierarchy, like Toronto's, is anti-gay. Former Police Chief James Cunningham, shortly before he died of a heart

attack in January, said, "Personally I'm against gay bars. They're an embarrassment to the city." Cunningham's replacement, like his predecessor, is seen as a puppet of Mayor James Griffin, who is an outspoken homophobe. Griffin, who is up for re-election next year, refers to the city's gay people as "fruits," "sexual deviates," "queers," "faggots" and "fairies." He has compared homosexuals to people who defecate in alleyways. (It's appropriate to note that Buffalo also calls itself "The City of Good Neighbors.")

To protest (and publicize) the mayor's attitude, Queen City Publishing Company, a group of people of all sexual persuasions, recently produced a slick, full-colour postcard which depicts five men (four of whom are Canadians) posing in drag in front of City Hall. The postcard is selling well in the city's bars.

Most of Buffalo's six gay bars and two baths are in a four- or five-square-block area known as "the theatre district." The

district is in the centre of a major downtown revitalization project, which will eventually include a rapid-transit system and a pedestrian mall. If Mayor Griffin has his way, the clean-up will also mean the eradication of the city's gay establishments, although Griffin maintains he is only concerned about alleged "irregular activities" at City Lights, Buffalo's largest gay bar. John Little, the bar's owner, has purchased a three-storey building that he plans to turn into a gay complex, including a piano bar, pizza parlour, dance floor and theatre/forum.

In September 1983, police raided City Lights in what seemed to be a selective liquor-licence investigation. About one week later, they raided the bar again, but this time they also went to the nearby Diane Duff's Little Club, the Villa Capri and the Morgan Baths. A few days later, Mayor Griffin and Chief Cunningham began another round of verbal gay-bashing.

City Lights owner Little was charged with failing to notify the state liquor authority that he had changed the name of his corporation prior to renewing his licence in 1982. (On this charge, Little entered a "no-contest" plea.) He was also charged with "permitting improper forms of physical fondling and dancing by customers." Liquor authority investigators allege seeing men dancing closely, kissing and holding hands; one agent says he was approached by a bar patron and asked to have sex in the basement bar. Two other agents say they saw an older man put his hand in the open fly of a younger man, but weren't offended enough at the time to make arrests. They couldn't identify either man. Liquor authorities are still deciding what to do about the charges.

Little said Mayor Griffin "probably wanted to make a big splash (in the theatre district) prior to the rapid transit system starting operation.... I think it backfired on him."

While the police and state liquor authorities were at work, a Buffalo man has been fighting an antiquated loitering law. His case, *The People vs Uplinger*, dates back to 1981, when Robert Uplinger, now 32 years old, was arrested by an undercover vice-squad officer for "loitering for the purpose of deviate sex." The story began August 8 of that year, when Uplinger was walking home from a bar. He stopped to chat with a good-looking stranger who, when asked, denied he was an undercover cop. After walking about two blocks together, Uplinger discreetly asked the man home. The stranger then arrested him. The New York State Court of Appeals ruled in Uplinger's favour, but that decision is being appealed to the Supreme Court. The case is being viewed as a precedent-setting battle which might establish gay rights as a constitutional issue. A verdict is expected sometime this spring.

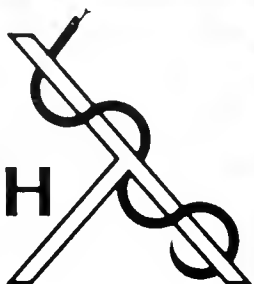
As *TBP* goes to press, Buffalo's municipal government, called the "Common Council," is considering a limited anti-discrimination ordinance that would help lesbians and gay men who are employed by the city or by firms holding private-sector contracts for city projects. The ordinance is largely the work of the lesbian and gay community, and is supported by ten of the 12 city councillors. Even if, as is expected, Mayor Griffin exercises his veto power, council could vote on the ordinance a second time and thereby overrule the mayor.

The caption on the back of the Queen City Publishing Company's postcard reads "From Buffalo with Pride." Ironic? Perhaps a bit. But the ordinance would undoubtedly be a welcome milestone in the city's roller-coaster relations with its gay community. **Ken Chaplin**



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## COPWATCH GLENN WHEELER

### Chatting with the Chief

The chief of the largest municipal police force in Canada sits behind a huge wooden table in a room that has venetian blinds to keep out the sun, and pictures of the Queen of England and her husband on the wall. He asks you to sit down; you have a choice of three chairs, but you pick the one in the middle so you can face him directly.

This is Jack Marks, and it's nine days before he's to become acting chief of the Metropolitan Toronto police force, which boasts 5,200 cops, and one of the biggest per-capita budgets of any force in Canada. He still says "Deputy Marks" when he answers the telephone, and is still getting used to his new surroundings. "He (former chief Jack Ackroyd, soon to be vice-chairman of the Ontario Liquor Control Board) has allowed me to come in here because he's away this week," Marks says with a smile, sounding like a young guy borrowing the old man's car.

Jack Marks: son of a jeweller, graduate of Danforth Tech, elder at St Andrew's Presbyterian Church in Scarborough. Father of three children, "all graduates of university," not one of them a cop. Fifty-seven years old, and married to his wife, Joyce, for 34 years. They go for a walk at 10:30 most nights, but he doesn't talk to her about police business. "It makes it easier for her if people ask her questions," he explains. They'll have \$93,975 a year to throw around now, and it will no doubt come in handy in Florida, a favourite getaway from the 10- and 11-hour days and two or three evening commitments a week.

Marks has been a cop for 33 years. Much of that time has been spent in traffic, but he has looked after divisions, been part of the planning department and served as an inspector for the police commission until he became deputy chief four years ago. This is a man who has spent all his working life being a Toronto cop. If he were in a private corporation, Marks would be expected to bring with him to his new position some fresh ideas, and to chuck out some of the dead wood in the ranks. Here, such initiative would be seen by people like Paul Walter, head of the Metropolitan Toronto Police Association, as a sign of the new chief being remiss in his duties.

Still, a change at the top raises a little bit of optimism in all of us, and Marks is asked what he thinks of the current state of police-gay relations.

"I have to assume they're reasonably not in bad shape," he answers. "I haven't had any calls from George or Peter for quite some time."

The George is George Hislop and the Peter is Peter Maloney, both long-time gay activists. Maloney finished third (a very respectable third, considering the modest campaign work he did) in the by-election held last month to find a replacement for John Sewell on City Council. The reason Marks hasn't heard from Maloney or Hislop is simple. Both are still involved in a lengthy legal battle that began in 1981 when the police charged Maloney, Hislop and three others with conspiracy to live off the avails of crime in the operation of the

Club Baths. Both Hislop and Maloney say it might be considered improper if they were to phone the chief of police while their charges were still before the court.

What does Hislop think of the state of police-gay relations?

"I could sit down with Jack Marks today and we'd talk about the same things we did ten years ago. Nothing has changed. The high-profile attacks (the 1981 bath raids, the charges against TBP) may be behind us. But the low-profile harassment hasn't abated. They're using the same techniques against us that they used in the late '60s and early '70s — entrapment in washrooms, slurs from passing cruisers, dragging us through the courts on silly charges. They're still refusing to deal frankly and openly with us."

Maloney says the tension is aggravated by the lack of formal liaison between the police and the gay community. That process was begun two years ago, after it was recommended in the Bruner Report to City Council on police-gay relations. But the raids on Glad Day Bookshop and TBP, falling within 10 days of each other in April 1982, soon ended that. Gay representatives who had begun the preliminary discussions with the police saw that there was no goodwill on either side, and so chose not to continue.

Opinion in the community was mixed, as it is to this day. There are many gay people who would like to see a resumption of dialogue, because they feel the fight for police reform is taking too much energy from other things. But there are few lesbians and gay men who don't know someone who's had trouble with the cops. It might be a lesbian friend who complains to the police about an assault, only to be ignored. Or it might be a gay guy who's had an undercover cop come on to him in the washroom of the Royal York Hotel and then arrest him when he took the bait.

But there has been no major conflict, Maloney says. "There has been a conscious decision in the gay community that there be no ongoing liaison with the police. I think that should be reconsidered. There's a new chief and I think it would be just good politics for us to talk to him. If called on, I would be willing to be part of a committee chosen to talk to the police."

Marks, in the first blush of office, would welcome such an initiative. "One of the things you have to maintain is community ties and links," he says. "We can't afford not to talk to these people."

But the invective is never far below the surface, and Marks is quick to brand as troublemakers those who question the way his police force is run. "There are people in the gay community who want to create problems with the police. The majority, I would think, want to live in peace and harmony with everyone else. But you will always have a faction of people who want to create a problem."

Perhaps Peter Maloney is right — maybe now is the time for dialogue. No one would be sorry if the hassles and entrapment stopped. But before that happens, there must be a willingness in the force to change. □

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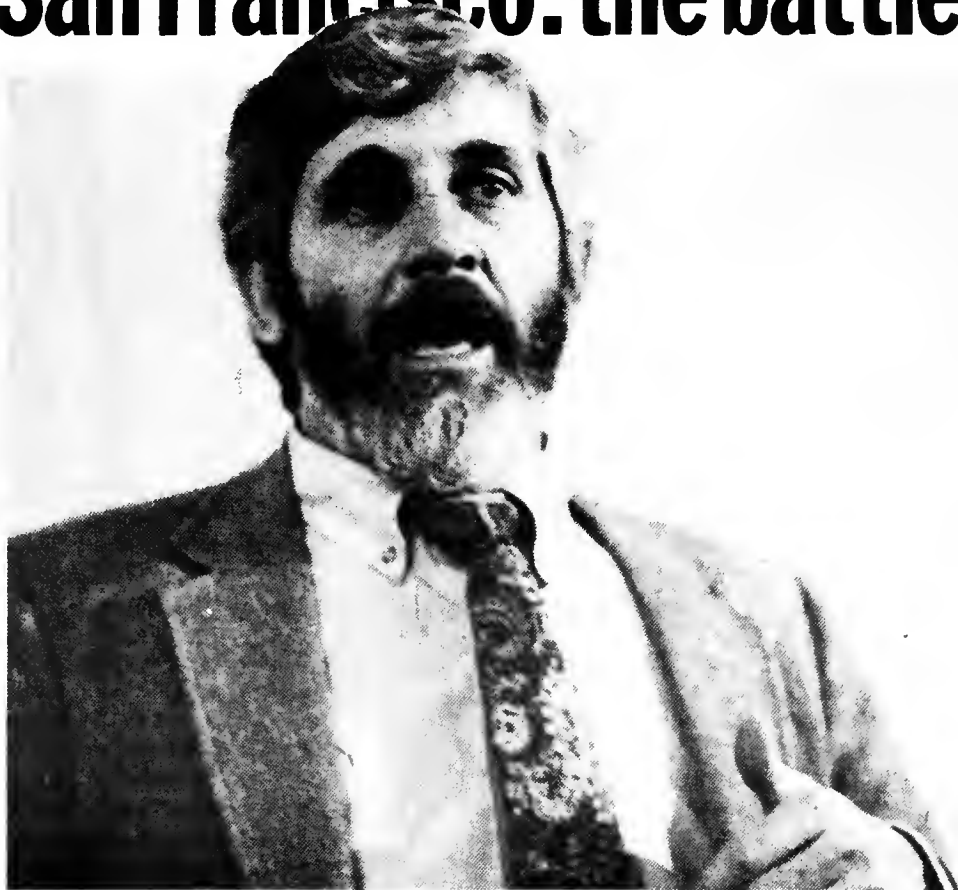
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# THE WORLD

The City opts for controls, not closure — but will it work? A report by Kevin Orr

## San Francisco: the battle of the baths



Commissioner Silverman: "If you close the baths, people might get a false sense of security"

Shortly before noon on Monday, April 9, San Francisco Commissioner of Public Health, Dr Mervyn Silverman, told a packed press conference that his city's administration would seek an ordinance banning "all sexual activity between individuals... in public facilities in San Francisco where the transmission of AIDS is likely to occur."

The debate that has been festering for more than a year about whether bathhouses should be shut down to prevent the spread of AIDS had finally come to a head in San Francisco.

The meaning of the announcement? The city would *not* close down gay baths and private sex clubs — as Dr Silverman had intended to announce ten days earlier. This was supposed to be a compromise solution: the baths would be allowed to remain open — as long as sex did not occur on the premises.

Dr Silverman is no homophobe. In fact, for more than a year he has consistently resisted pressure to close the baths, pressure that was coming both from within and from outside the gay community. Countervailing forces had managed to keep the operation of the baths intact — at least until March 27.

Among the early proponents of bath closure was Dr Robert Bolan, president of the San Francisco AIDS/KS Foundation, who in January 1983 wrote that, "If going to the baths is really Russian roulette, then the advice must be to throw the gun away, not merely to play less often."

Another gay doctor who believes the baths should be shut is Marcus Conant, president of the National AIDS/KS Foundation. Then there's Harry Britt, San Francisco's gay Supervisor, and many of his supporters in the Harvey Milk Democratic Club. Randy Shilts, the gay reporter for the *San Francisco Chronicle*, has been accused of forcing the bathhouse issue through selective reporting in his frequent front-page coverage.

Others, however, have insisted that closing the baths would not prevent the spread of AIDS. They say the problem isn't *where* gay men have sex, it's *how*. Closing the baths would only shift sex to parks, washrooms and other places where gay men cruise, and the baths constitute central locations in which to distribute risk-reduction information.

Another argument was often cited by Silverman himself: he told Ray O'Loughlin, a reporter for *The Advocate*, last August, "If you close the baths, people might get a false sense of security, thinking the problem is solved. It could shift focus from the real health issues to this other issue and result in creating a distraction."

That, in fact, is pretty much what has been happening in San Francisco.

● Tuesday, March 27: Larry Littlejohn, a gay deputy sheriff, filed notice that he was seeking the 7,332 signatures necessary to put the question of bath closure to a referendum vote in the city's upcoming fall elections.

● Wednesday, March 28: Dr Conant reported to a meeting of 12 AIDS activists that Silverman was prepared to close the baths. The group voted ten-to-two in favour of closure, and drew up a petition urging Silverman to take action.

It's not clear why Silverman appeared to change his mind. It's possible that he'd finally succumbed to pressure from Mayor Diane Feinstein, who will be playing host to the Democratic national convention in the city in July, and from Roger Boas, the city's chief administrator and Silverman's boss. It's also possible Silverman was convinced by gay activists who have his ear that the gay community was overwhelmingly in favour of closing the baths. Some activists thought a referendum would fan the flames of homophobia; others may not have wanted the question on the ballot during Harry Britt's re-election campaign, fearing that highlighting the issue would lose him votes — a charge that Harvey Milk Club president Carol Migden, a Britt supporter, denies.

● Thursday, March 29: Supporters of closure sought signatures for their petition. According to the *Bay Area Reporter*, "Allegedly only 16 names were obtained, with three doctors and two gay activists on the list later withdrawing their names." The petition was never sent to Silverman.

Word leaked out that Silverman was planning to announce closure of the baths at a press conference the next morning. On Thursday evening, he attended a meeting of 120 representatives from the

Larry Littlejohn: "traitor extraordinaire"



gay community. They demanded to know where the line would be drawn in surveillance of gay sex, and what effect the closings would have on other cities. The crowd was overwhelmingly opposed to closure.

● Friday morning, March 30: Silverman met with Mayor Feinstein, Harry Britt, gay activists, doctors and representatives from the City Attorney's office. He arrived at his press conference almost an hour late and reported that, because of a need to consider "a number of issues, both legal and medical, not resolved at this point," he would delay his decision for at least a week.

While demonstrators, some of them wearing bath towels, gathered outside chanting "out of the tubs and into the shrubs," Silverman denied any pressure from either gay activists or municipal politicians. "This was done by me and solely by me," he said, "and not by anybody else in the city system, and that's the truth." He refused questions from reporters, and then left.

Sal Accardi, speaking for the Northern California Baths Association, said that lawyers were working to draw up an injunction to prevent the baths from being closed: "We're going to fight this all the way to the Supreme Court." Over the following ten days, bath owners sealed over glory holes and shut down orgy rooms.

● Monday, April 2: The Stonewall Gay Democratic Club met to endorse candidates for the Democratic County Central Committee election. Carol Migden, who had been active in the short-lived campaign to garner signatures for the petition urging Silverman to close the baths, was not endorsed — the first time a president of the Harvey Milk Club had failed to get the nod from the Stonewall Club. Other Harvey Milk members also failed to get nominated.

● Thursday, April 5: The *Bay Area Reporter* ran an editorial by Paul Lorch entitled "Killing the Movement," which named 16 "traitors," including Britt, Conant, Bolan, Migden, Littlejohn (who was named "traitor extraordinaire") and

others who signed the petition. "These people would have given away our right to assemble, our right to do with our own bodies what we choose, the few gains we've made over the past 25 years," Lorch wrote.

● Sunday, April 8: Thirty representatives of gay organizations attended a private meeting with Silverman. The health commissioner asked their support for a proposal that would *appear* to ban all sex at the baths, porn bookstores and sex clubs. But he said he wouldn't order the establishments closed, nor would he actually prevent "safe" sex practices.

Gay activists foresee serious problems with Silverman's proposals. One is the definition of "safe" sex — would only solitary masturbation, for example, be allowed? Another is the question of enforcement; Silverman said he would rely on bath owners for enforcement, and that city health inspectors would drop by from time to time. A third problem is licensing — the city might not be able to specify what sex acts could occur in a licensed establishment — which would, by definition, become a public place, making any sex there illegal.

● Monday, April 9: Silverman held his by-invitation-only press conference, where he described the proposed move as an "imperfect and incomplete solution."

In this fractious debate, it's apparent that most gay community leaders didn't support closure of the baths after all. It's not so clear what the San Francisco gay community at large feels, although Greg Day, an executive member of the Alice B Toklas Democratic Club, says, "There's no way the community supports this move." And the *Bay Area Reporter's* Paul Lorch writes, "This office has received more mail on this issue than any other. Not one letter backed the collaborators (who called for closure)."

In other cities, there were negative reactions. Marvin Bogner, New York City's Assistant Health Commissioner, said April 10, "The City of New York does not plan to close any establishments which have predominantly lesbian or gay clientele, whether these establishments are bathhouses, restaurants or whatever. It's our belief that education is preferable to government intervention."

And in Toronto, the city's Associate Medical Officer of Health, Dr Richard Fralick, said, "Our department can't understand the necessity for taking this kind of action. We won't be doing that in Toronto."

One thing is certain: whatever happens in San Francisco will be watched carefully by gay communities and health departments throughout North America. The debate about the medical and political effects of Silverman's plans, the attempts to put the proposed controls into effect, the court challenges to the legality of the actions — all of these details are guaranteed to keep the issue a hot one for many months to come.

It remains to be seen whether the resulting fuss will lead to the very thing Dr Silverman himself warned against last year — a distraction from what is still the focus of most AIDS work: education about disease transmission, and about how gay men can have safer sex. □



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## Deukmejian vetoes job protection bill

SAN FRANCISCO — California Governor George Deukmejian vetoed this state's Gay Job Rights bill AB-1 March 13, and the gay community has responded with pickets and demonstrations.

The bill had passed both the State Assembly and the Senate earlier this year after an eight-year effort by its author, Assemblyman Art Agnos. "This bill was defeated by a group of bigoted Bible-thumpers," said Agnos. "I will continue to introduce the bill until it becomes the law of the land. This is not the end of the struggle for gay civil rights." Agnos pledged to reintroduce the bill in January 1985.

Deukmejian argued that Agnos had not proven homosexuals are discriminated against in employment. He added that the bill would have given lesbians and gay men "special" consideration, and that the public was divided on the issue. The governor had been under pressure to veto the bill from many of his right-wing supporters, who had announced they would introduce a referendum to take AB-1 off the books in the November election if it became law.

The major opposition to AB-1 was "the Family Coalition," whose members claimed that the traditional nuclear family was threatened by the legislation. The bill's opponents distorted the legislation, which would have added "sexual orientation" to an already existing state code that prohibits employment discrimination on other grounds. Senator H L Richardson, for example, implied that employers would be forced to hire homosexuals with AIDS and would therefore be exposed to the syndrome. Others insinuated that the bill would lead to quotas and that employers would be forced to hire a specific percentage of gay people.

Three hundred fifty people marched on the San Francisco City Center a few hours after the veto was announced, and a group calling itself "Operation Duke Watch" organized hundreds to protest at Berkeley March 26, where Deukmejian was appearing with visiting French President François Mitterrand. "Duke Watch" plans to appear at all the governor's speaking engagements to make gay demands known. □

## Government tightens security clearances

WASHINGTON — Local activist Frank Kameny is warning that little-known executive orders and directives concerning security clearance may soon lead to the barring of lesbians and gay men from sensitive jobs in government and private industry on a "massive scale."

Although no official government policy has yet emerged, the US justice department is currently reviewing a plan to "coordinate" the government's security-clearance programmes, giving the CIA a key role in approving the clearances. A new top-secret designation, "Sensitive Compartmented Information Clearance" (SCI), allows employees to see only limited amounts of sensitive information directly involved in their work. If a new assignment is given to an employee, a new SCI clearance is necessary. The clearances increasingly depend on CIA approval.

The agency has steadfastly refused to hire lesbians and gay men and has never approved a security clearance for a known gay person, Kameny charges. If the agency gains control of the clearance

process, jobs in the defence department, the department of energy, the nuclear regulatory commission, and in dozens of firms with government defence contracts may become closed to gay people.

Two gay men have recently filed lawsuits against the CIA after being denied SCI clearances. Richard Gayer, an engineer working for GTE Sylvania in San Francisco, was told he would need an SCI clearance to work on an assignment. When the CIA learned he had been openly gay for years, the clearance was denied.

Another California resident, John Green, was turned down for an SCI clearance as an employee of TRW Inc, a defence-contracting firm.

The CIA is arguing that its activities are so sensitive it cannot be sued. If the CIA wins the two lawsuits, the results could be "disastrous" for lesbians and gay men seeking clearances in the future, said Kameny.

The National Gay Task Force is urging the Reagan Administration to issue an executive order that will remove the restrictions barring lesbians and gay men from serving in government intelligence agencies, but the government has so far failed to respond. □

## Papua New Guinean threatens witch hunt

PORT MORESBY — A member of the Papua New Guinea opposition, Stephen Tago, has threatened to reveal the names of members of homosexual civil servants and members of parliament during the current legislative session.

"There is a strong rumour that there are homosexuals in high positions who recruit friends from the police and army to reinforce their position in our society," said Tago in a report to the Port Moresby *Post Courier*. "It is noticeable," he said, "that more and more of the expatriates

### Queerbashed bronze

George Segal's bronze sculpture of two men and two women, titled "Gay Liberation," was damaged by a man with a hammer while at Stanford University, 30 miles south of San Francisco.

The sculpture, which had been on display for two weeks, received more than 40 blows with a hammer. The nose of one of the female figures was nearly flattened. Segal said the damage was not as extensive as had originally been feared and that two foundry experts would make repairs. The sculpture was temporarily removed, and students placed flowers on the spot where it had stood. The work is expected to find a permanent home in either Los Angeles or San Francisco.

A second casting of the same sculpture is presently visiting Tokyo and should be permanently installed in New York's Sheridan Square later this year. It took five years to gain approval for the New York installation. □







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recruited (to work in Papua New Guinea) are *wantoks* of those who practice this evil. I want to see the law enforced and these disgusting people removed from our society."

Homosexual activity is illegal in Papua New Guinea, although few people who form liaisons are actually prosecuted unless "indiscreet behaviour" takes place in public. □

## AUSTRALIA

# Partying for pride; staying on the air

MELBOURNE — As Australian lesbians and gay men organized their annual celebrations in Melbourne and Sydney early this year, right-wing groups have blocked legislation prohibiting anti-gay discrimination in the State of Victoria and attempted to close down a gay radio programme in the New South Wales town of Lismore.

More than 15,000 people gathered in downtown Sydney February 25 to participate in one of the largest parades in the Southern hemisphere, Sydney's gay Mardi Gras. The parade features brightly decorated floats, music and witty costumes.

Although the parade is a major city event, organizers were forced this year to call upon the state Anti-Discrimination Board to deal with opposition from police and the Anglican church.

In past years, police argued that the parade should be banned because it caused traffic jams. They consistently refused to cooperate with organizers by making alternate traffic arrangements. It was only after the intervention of the ADB this year that the police minister directed the police to provide full assistance to the parade.

A last minute crisis occurred when the Anglican church, which owns 80 percent of Sydney Square, refused the revellers permission to use the downtown spot as a gathering place on the grounds that the event was "patently an affront to the Christian conscience." It was only after the ADB intervened (again) that the church agreed, the day before the event was to be held, not to oppose the gathering.

In Melbourne 5,000 people turned out to celebrate Gay Day, the third anniversary of the decriminalization of gay sex in the State of Victoria. The event was held in the city's Olympic Park. Gay community political, religious, social and business groups set up stalls, and there was music, dancing and discussions.

In the northern New South Wales town of Lismore, however, organizers of the Northern Rivers Gaywaves programme have been fighting attempts by the editor of the area's only newspaper to have their programme pulled from its spot on the local community-access radio station. A January 5 editorial in the *Northern Star* stated, "Homosexuals, encouraged by a trendy officialdom turning a blind eye to their still-illegal sexual practices, are becoming more blatant in their attempts to further acceptance of their abnormal preferences. They are moving increasingly into the open, promoting in as many ways as possible the misplaced impression that homosexuality is normal and right."

The paper managed to stir up anti-homosexual feelings in some local churches, and one alderman attempted to introduce a motion to city council condemning Gaywaves for "corrupting public morals." One homophobe turned up at the station's annual public meeting to elect a new community board of directors. However, the new members of the board support the continuation of the programme.

In Melbourne, however, new Equal Opportunity legislation was amended February 28 by the opposition majority in the State's upper house to delete all clauses protecting homosexuals.

The bill had been introduced into the



Celebrating: The Six of One Band at Melbourne's Gay Days; above, a Sydney Mardi Gras reveller

lower house in May 1983 by Premier John Cain, who was fulfilling a Labour Party promise to reform the state's human rights legislation. The minority Labour government is planning to stick to its guns, however, and will reinsert the "private life" sections of the bill and send it back to the upper house later this year. Unless some opposition representatives can be convinced to change their vote, it appears the change to the legislation will be stalled until after the next election, in May 1985. □

## Cancellation sparks gay radio resignation

PARIS — The president of Fréquence Gaie, the world's only full-time gay radio station, has resigned in what appears to be a power struggle in the three-year-old organization.

French lesbian poet and teacher Geneviève Pastre broadcast a weekly programme, "Voyage en Grande Lesbianie," which focused on artistic and literary activity among French and foreign lesbians. The programme, which appeared regularly for two years, was abruptly cancelled early in January. The station said that the programme was not attracting an audience. Believing that the cancellation had silenced the voices of radical lesbians and significantly reduced women's participation at the station, Pastre resigned as president at a general meeting in January.

In her resignation letter Pastre stated that Fréquence Gaie "was intended to be informative, educational, pluralistic, communal and convivial. It was on the basis of this, as well as being mixed (lesbians and gay men), that we struggled. Today I denounce the policy of 'Julien Blanchet' (the pseudonym with which the telegram cancelling her programme was signed) as harmful to the station...."

Because of the bureaucratic, Kafkaesque spirit of these little chiefs, because of their bad faith, arrogance, traditionalism, paralysis and incoherence, I hereby cease to carry out the functions of president of Fréquence Gaie," Pastre said.

"Lesbians and gay men no longer have a radio station. Everything has to be done over," she concluded.

Pastre continues to struggle against the production team that is now directing the station's programming. In February she wrote to all those who had participated in her programme asking for their support.

The resignation of Pastre and a number of her supporters at the station has crippled Fréquence Gaie's lesbian programming and intensified the debate between women who want nothing to do with male-oriented or male-dominated media, and those who say it is foolish to refuse free air time providing an opportunity to reach thousands of women. □

## Court strikes down Oklahoma school law

OKLAHOMA CITY— The Tenth Circuit United States Court of Appeals ruled March 14 that a statute of the Oklahoma legislature, which barred homosexual teachers from the school system, was unconstitutional.

The Oklahoma bill, passed in 1978, permitted the firing of teachers for speaking in favour of gay and lesbian civil rights and defined "public homosexual conduct" as "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees."

The Appeals court found that the law "proscribes protected speech and is thus facially overbroad."

The case was taken to court by the National Gay Task Force and the National Gay Rights Advocates (NGRA). NGRA legal director Leonard Graff said the ruling "represents a substantial victory for the gay community. The reversal vindicates our right to hold gainful employment." He said the ruling "is significant because it demonstrates the ability of the organized gay community in large metropolitan areas to reach out into the heartland to effect change and reverse oppressive legislation." However, Graff cautioned that the Oklahoma City Board of Education can still take the issue through the appeals-court system or to the US Supreme Court. □

## AIDS

# Belgians study African cases; US sailor beats navy bias

NEW YORK — A new Belgian study of African AIDS patients suggests that the syndrome may be spreading across Central Africa, while in the US a Naval officer with AIDS has won his battle for a proper medical discharge.

The Belgian study focused on 22 Africans and one Greek national from Zaire who were hospitalized in Belgium. The 23 patients suffered the range of opportunistic infections that characterizes AIDS but none had a history of blood-product transfusions, homosexuality or intravenous drug use.

A high frequency of Kaposi's Sarcoma, a rare cancer associated with AIDS, has been reported in Central Africa for some time. Although KS is usually a slowly progressing disease limited to lesions on the skin, there are reports of fast-spreading and fatal cases among chil-

dren and young adults demonstrating depressed immune symptoms similar to those associated with gay AIDS patients in the US. The Belgian study concludes, "It is possible that AIDS has always been present but unrecognized in Africa. However, we are struck by the increasing number of patients who have come from Zaire or Rwanda to Belgium during the past four years to seek medical care. We believe that AIDS is a new disease that is spreading in Central Africa."

As knowledge of the disease becomes more widespread, more cases of AIDS are being reported from other parts of the world as well. The first case in Trinidad was diagnosed in February 1983 and since then there have been six more cases, all of them fatal. A father-and-son medical team reports finding cases in remote parts of Haiti and two cases have been diag-

nosed in Czechoslovakia, sending shock waves through Eastern Bloc medical circles. Although no cases have been reported in Poland, that country's health ministry has announced that 50,000 brochures with detailed information on AIDS are being printed for distribution to all Polish doctors.

The Pasteur Institute in France has sent samples of a new retrovirus to the Centers for Disease Control in Atlanta for investigation. The new virus, called Lymphadenopathy Associated Virus (LAV), was isolated from the lymph nodes of French AIDS patients. The French scientists believe that the retrovirus may be the cause of AIDS and are seeking confirmation through studies of American cases.

Another retrovirus that seems to cause AIDS in monkeys has been isolated by researchers from the California Primate





Can a gay soldier and a gay pacifist share a common sense of ethics?

# Power, interest and gay morality

**T**ake any social group: Christian, humanist, socialist, gay or whatever. Imagine such a group attempting to arrive at a collective position on issues such as nuclear war, abortion or conservation. Such an attempt is bound to fail if questions of political and social power are not properly addressed. Peter Millard's article, "In Search of Our Own Morality" (*TBP*, October '83), and David Fernbach's book *The Spiral Path: A Gay Contribution on Human Survival* (1981) attempt to develop a consistent and comprehensive "gay morality." I want to argue (mainly with reference to Fernbach's book) that the inevitable contradictions and clashes of vested interests involved in any social movement make a comprehensive "gay morality" impossible to achieve.

Fernbach's *The Spiral Path* remains the most intellectually sophisticated and comprehensive attempt to provide a system of gay ethics. His basis is neo-Marxist. He emphasizes the importance of history, of class consciousness, of a materialist world view, of a scientific methodology, and, naturally in this moral argument, of a sense of mission to change the world.

What is distinctive about Fernbach's Marxism is his attempt to show that the first historical stage of class division in society was the division between men and women. Gender was the first dimension of class. It is the oldest and most modern form of class oppression, Fernbach contends. The elimination of this most ancient and still pervasive form of class domination must come about by *men becoming more like women*. Fernbach deals almost exclusively with gay males whom he sees as failures of the traditional male socialization process which has perpetuated three millennia of patriarchy. Although gay men *are* males and have been able to achieve status and power within the world, it is up to them to act as a "fifth column" working for the overthrow of patriarchy.

Fernbach answers the possible objection that gay males (the leather and butch styles) are as macho as heterosexual men by arguing that this is a superficial style, not a commitment to traditional male values. Gay men are readily able to distinguish fellow gay men in leather from the heterosexual toughs and bikers in leather. What they are able to see is the rejection of certain traditional masculine characteristics in the gay male, no matter how well disguised in chaps and chains. The gay male is more androgynous. If there are sometimes exceptions — gay men in leather who are as traditionally aggressive as heterosexual men — these are precisely the kind of people most gay men (in the s/m subculture for example) will carefully avoid. They are too risky.

Thus Fernbach places liberated gay men much closer to women than to heterosexual men on a scale of feminism/patriarchy, and argues that by supporting and encouraging feminism from within the male world of power, gay men can help overthrow patriarchy. In this, Fernbach is utopian, and Marx would find his reasoning unconvincing.



Worse, he ignores the "honorary male" status of successful women who have been co-opted into the male world. The roles of iron ladies such as Golda Meir, Indira Ghandi and Margaret Thatcher suggest that there is nothing naturally inherent in being woman which assures a more tolerant, less aggressive and territorial stance in the world.

Fernbach also considers the traditional nuclear family a source of male power, and finds gay people morally ahead of non-gay in their rejection of the traditional family. But he argues that gay men have missed the opportunity for liberation after moving outside the family. Instead of making communal solidarity the basis of action, most gay men, he charges, have adopted sexual promiscuity as the dynamic of relationship with each other. "The promiscuous trap prevents real encounter" and forces a "highly individualist quest" for transient involvements. The search for sexual pleasure has also helped create a consumerist gay ethic, so that energy which ought to be directed to the grave crises facing humanity is discharged instead in frenetic dancing and fucking.

The crises facing human survival are obvious enough; Fernbach considers the gay ethic in relation to the most pressing — nuclear war, environmental disaster, third world poverty, biogenetic engineering. The need for a revolution against traditional forms of class oppression has expanded beyond the needs of a single oppressed class. These mega-crises threaten the future survival of everyone, thus it is now necessary (and he argues, possible) to have a "majority revolution" rather than one where a new vested interest comes to power. This majority revolution would bring about a "maternal culture."

It is this maternal vision, brought into being by liberated gay men, which links

all the major moral issues into a single, consistent ethical system with a neo-Marxist politics and a gay sexuality. Traditional socialists see the present world crisis as a problem of class struggle; ecological and feminist issues are problems of oppressive property relationships and will be resolved when the working class wins. Radical feminists (but not socialist feminists) see the crisis as one of male supremacy; class oppression and ecological disaster will be resolved when male domination is overthrown. Ecologists see both class and gender conflicts resolved through a harmonious human relationship with the biosphere. Fernbach rolls all three into one gay ethic which is socialist, feminist, environmentalist.

The practical programme of a gay ethics involves working for a more loving and less territorially imperative world. At this point one fully realizes the utopianism of Fernbach. For example, he proposes a "gaying of the armed forces." This would involve the liberation of armed forces from homophobia by winning the enlistment of gay men, and a much larger proportion of women. "An army in which women can play a full part is already an army that is deeply committed to peace, to abolition of war... as testified by... China, Israel."

Alas, if it were only so simple. The experience of incorporating gay men into police forces (as in San Francisco) has already demonstrated that putting a gay man into uniform and handing him a gun is simply to create another cop. And the experience of Israel, one of the most successfully militaristic and expansionist societies, per capita, in the world, hardly proves that having a lot of women soldiers assures a peacekeeping army.

Fernbach does not understand the

power of social structures to shape social action and individual morality. In fact, it must be said that Fernbach not only fails to understand power; he hardly refers to it. But then, this is typical of almost all would-be-comprehensive moral systems in the western world. The failure of early Christianity to understand worldly power quickly resulted in absorption of its revolutionary ethics into an authoritarian state and into an authoritarian religious institution — the Roman Catholic Church. Modern humanists are rarely any more sophisticated in their analysis of power. Ironically, the Marxists proved highly adept in their understanding of worldly power, but in the process of getting it, they soon disencumbered themselves of any moral constraints. One has only to watch the change in a socialist party after it takes power — for example, the willingness of the French socialists under Mitterrand to sell weapons to any buyer, after campaigning for election on promises to stop such iniquitous policies of preceding governments.

It is not that "power corrupts" in some mysterious way which makes it impossible for anyone with power to hold moral values and bring about moral revolution. It is simply that the position of power one has alters a person's or a party's *interests* in any given structure. Take any able trade-union leader and make him into a manager. The amount of power he has may not change, but his interests certainly do.

This is precisely where any effort to build a "gay ethics" must fail. The very notion of a gay morality which could take consistent and comprehensive stands on everything from abortion to nuclear war assumes that gay people share a *common interest* in the world. This is simply not so. The interest of a gay cop is not the same as the interest of the gay hustler he is about to arrest. The interest of a closeted gay judge is not the interest of the gay defendant on an indecent behaviour rap, because they hold different positions in relationship to the power resources in the institution; in this case, the legal institution. The same is true wherever, in whatever social institution (education, armed forces, politics, religion, etc, etc), people who share the same sexual orientation (and even the same bed, as lovers), occupy different relationships to power.

It is sad but factual that a gay man working for Litton Industries is not going to share a common vision of humanity, its crisis of survival in a forthcoming nuclear war, or many other moral assumptions of the gay man picketing outside the plant.

It is no more likely that gay liberationists can develop a gay morality or gay ethics which is inherently consistent and specifies a single gay moral stance on war or pollution or abortion, than that Christianity or Marxism should develop such a comprehensive and consistent morality.[]

*John Alan Lee teaches sociology at the University of Toronto's Scarborough College. He is the author of *The Colors of Love and Getting Sex*.*

# Out in the City

## TBP'S GUIDE TO HANGING OUT IN TORONTO THIS MONTH

### DANCE

#### RON BEN-ISRAEL

□ **Lar Lubovich Dance Company.** This is one of the most fresh and exciting contemporary companies today. The twelve highly technical dancers are bursting with inexorable energy, controlled under Lubovich's innovative choreography. Two different programmes, with music by Philip Glass, Steve Reich and Johann Strauss. Premiere Dance Theatre, through Apr 21. Tickets \$10-\$15. Box office: 869-8444.

□ **Dancemakers Strike Again.** The popular Toronto company is premiering a new piece created for them by James Kudelka to a commissioned score by Michael Baker. Winchester St Theatre, Apr 25-29. \$7-\$9.

□ **Nureyev is coming!** After an absence of seven years from Toronto, Rudi returns to star in his own National Ballet production of *Sleeping Beauty*, in what may be his last local appearances, May 9-12. Other performances between May 10 and 13 will be danced by local princes, including Frank Augustin. O'Keefe Centre, Front & Yonge. Tickets \$5-\$32.

### MUSIC

#### JOHN ALLEC

□ **John Gray in Concert.** Grand piano and synthesizers play a large part in this young local composer's work. Perhaps at the expense of form, he delights in what the Germans seem to call *Klangfarbschule*, a devotion to sounds and tone colours for their own sake. The quality of his music varies, from the epic "Glory Be!", with its polyphony of lovely melodies, to stuff that sounds like outtakes from Tomita. The Creativity Factory, 24 Noble St (Queen & Dufferin). April 28, 9 pm. Info: 925-5789 or 536-8918.

□ **Laurie Anderson.** Musical madwoman? Or this decade's most intelligent and exciting poet, performer and composer? Find out when the author of *Big Science* and *Mister Heartbreak* brings her violins, synthesizers and strange words to Massey Hall April 23. Tickets at BASS or Massey Hall (363-7301).

□ **Seagram Super Party.** A free Harbourfront party with "music for everyone," from The Parachute Club to the reggae band Truth and Rights, from big band to Quebec folk music. June 1, 9 pm. York Quay Centre, 235 Queen's Quay W. Info: 364-5665.

□ **Ovation Opera Preview.** Guest speakers divulge anecdotes about *Anna Bolena* (May 9) and *Death in Venice* (May 23), followed by a live concert presentation of excerpts by members of the Canadian Opera Company ensemble. 8 pm, York Quay Centre, 235 Queen's Quay W. \$6.50 (\$5.50 students/seniors). Info: 364-5665.

### THEATRE

#### JON KAPLAN

□ **Chainsaw Love.** A reading of a new play by Brad Fraser (*Wolfboy*), about a bizarrely comic family and the reclusive boarder in their basement. A little *Texas Chainsaw Massacre*, a little *Dracula*, and a lot of black humour. A Theatre Autumn Angel production. May 8-13. Winchester St Theatre, 80 Winchester St (in Cabbagetown). 365-0533.

□ **Top Girls.** Caryl Churchill's most successful play after her excellent *Cloud 9* — this is a more intricate play, about the means that a woman has to use to achieve success in a male world. Directed by Jean Roberts. Previews from May 20, opens May 29. Tarragon Theatre, 30 Bridgman Ave. 531-1827.

□ **Trafford Tanzi.** The National Arts Centre production of Claire Luckham's innovative look at the battle of sexual politics. The title character must literally half-nelson her way



*Sankai Juku: the company of five intricately disciplined performers, an exponent of a Japanese dance tradition called "Butoh," is one of dozens of dance and music groups invited to the month-long Toronto International Festival, June 1-30. Many of the events will cost less than a movie. Watch for details, or write Box 5699, Stn A, M5W 1N8 for a programme. (Above, Sankai Juku perform a "street event," which may be duplicated in downtown Toronto).*

through life, fighting parents, friends, and chauvinist husband in an attempt to be an independent person. The theatre will become a wrestling arena for the main event. In collaboration with Toronto Free Theatre. Previews from May 3, opens May 10. 26 Berkeley St. 368-2856.

□ **A Strange Manuscript.** The latest production by Theatre Autumn Angel, one of Toronto's most exciting groups. Based on a 19th-century Canadian fantasy, this play is about a land of reversals where, among other things, women play men's roles and vice-versa. Through May 6. Royal Ontario Museum Theatre (at Museum subway). 365-0533.

□ **Fanny-dango.** A new show highlighting the life and works of Fanny Brice, featuring the talented Beth Anne Cole, with Tony Mason as the men in her life. Garbo's Dinner Theatre, 427 Queen St W. 593-9871.

□ **Women Behind Bars.** See review p 23. Indefinite run. Basin Street Cabaret, 180 Queen St W. 598-3013 or BASS.

□ **This Is For You, Anna.** What happens when a victim strikes back? The five-member Anna Project examines the causes of rage and revenge for women, using stories that range from mythic material to specific case histories. May 15-27. Backspace, Theatre Passe Murraile. 16 Ryerson Ave. 363-2416.

□ **Madeira M'Dear — A Flanders and Swann Show.** A review based on the music and lyrics of Michael Flanders and Donald Swann, whose two-man shows were hits in the '60s for their comic cleverness (remember "Mud, Mud, Glorious Mud"?). Theatre-in-the-Dell, 300 Simcoe St. 598-4802.

□ **The Brides.** A trilogy of plays dealing with the psychology of the bride, narrated in a contemporary fairy-tale form, and examining themes of life, loneliness and sexuality. The show promises an exploration of the fantasy dreamscape of the feminine psyche. Previews from May 16, opens May 19. Mercury Theatre, 296 Brunswick Ave. 927-9533.

□ **Anna Bolena.** Probably this year's most eagerly anticipated show, largely because of the return of Joan Sutherland in the title role. The Donizetti opera is the final production this year by the Canadian Opera Company, and the proverbial hen's teeth will be easier to come by than tickets at this stage in the game. Opens May 22. O'Keefe Centre, Front & Yonge. 766-3271 or Ticketron.

□ **Stratford Festival.** Among the shows previewing in May are the new Gilbert and Sullivan production, *Iolanthe*, featuring Maureen Forrester as the Queen of the Fairies. The hero has to worry about being a mortal from the waist up and a fairy from the waist down.... a line that will likely be made much

of. Previews begin May 26. Stratford, Ontario. 363-4471 (toll-free Toronto line).

□ **Shaw Festival.** Among May's entries are a revival of last year's excellent *Private Lives*, starring Fiona Reid and artistic director Christopher Newton, and new productions of Thornton Wilder's *The Skin of Our Teeth* (with Nora McLellan in the role of the maid, a part originated by Tallulah Bankhead), and the Kern-Harbach musical *Roberta*, which features such tunes as "Smoke Gets In Your Eyes" and "I Won't Dance." Beginning May 2. Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto line).

### ART

#### IAN THOM

□ **General Idea.** A new show entitled "Baby Makes 3." As always, this collective effort is a treat for the viewer. Carman Lamanna Gallery, 840 Yonge St (922-0410). Tues-Sat, 10-6. Through Apr 26.

□ **Oliver Girling.** New paintings. Grunwald Gallery, 80 Spadina Ave (929-3103). Tues-Sat, 11-6. Through May 2.

□ **One-Day Gay Art Show.** Organized and hosted by the Lambda Business Council, an exhibition from noon to 7 pm of a wide variety of artists, photographers and sculptors, including Matt Gould, Andy Fabo, Bart Monk, Richard Plowright, David Aldrich, Ian McLeod, Jim Shannon and many more. Proceeds from the show go to the Gay Community Appeal. June 3, 483 Broadview Avenue.

□ **Printmakers Gallery.** Spring previews, including good prints by Gerard Brender a Brandis. 97 Winchester St (923-5513). Sat, 2-6 pm, or by appointment. Through Apr 28.

□ **Frontrunners: A Tribute to the 1984 Olympians.** An exhibition of drawings of athletes in action by Ian MacGregor in his first one-man show. Printmakers Gallery, 97 Winchester St (923-5513). May 11 and 12, noon to 6 pm, or through June 2 by appointment.

### TV/RADIO

#### JOHN ALLEC

□ **The Hearts of Men.** "It is frightening to think how much of our sense of social order and continuity has depended on the willingness of men to succumb in the battle of the sexes," writes Barbara Ehrenreich in her book, *The Hearts of Men*. The "male revolt" of the last couple of decades, influenced by the *Playboy* philosophy and the "Me Generation" has meant men sacrificing families to tend to themselves. A three-part series on the feminist author and her work. *Ideas*, CBC Radio (740 AM). May 8, 15 and 22, 9:05 pm.

□ **History and the Unconscious.** Are we actually headed toward McLuhan's "global village"? With all the problems of the modern world, are changes afoot in current Western conceptions of history and human destiny? This four-part *Ideas* series explores "The End of History" (May 10), "The Recovery of the Primitive" (May 17), "History and the Unconscious" (May 24) and "Towards a Planetary Culture" (May 31). CBC Radio (740 AM), 9:05 pm.

### CINEMA

#### GLENDON MCKINNEY

□ **Confused/Sexual Views.** Excerpts from the controversial video-installation work by Paul Wong, which was to be the first show at the Art Gallery of Vancouver's new video space, but which was yanked for fear of public reaction (see *TBP*, April), comes to Toronto for two showings. Made up of interviews discussing current sexual ideology, the work will be presented at The Funnel (507 King St E) at 8 pm April 21, and at the Rivoli (334





## DEFINITELY NOT A BOY'S CLUB

Renegade radio station CFNY-FM hosted its now-annual U-Know Awards Monday, April 2 at the Royal York Hotel, and guess who was there? Well, the man who invented the awards, for one, Mister David Marsden, who used to talk funny and is now CFNY's programming director. The Mars Bar cried real tears when presented with an award for doing what he does best: providing air time for good music, often the music of unknown, untried local bands. Like, for example, the band that swept the ceremonies Monday night, walked away with all the awards, CLEANED UP: The Parachute Club. (The band, pictured at left without parachutes, accepted one award from raunch-star Billy Idol). The Club's album *Rise Up* was voted by CFNY listeners best first LP of 1983; the group was tagged as the best band; AND (what is life without strawberries on the whipped cream that smothers the cheesecake?) Lorraine Segato was picked Best Female Vocalist of 1983.

Congratulations, Parachute Club! And thank you, Dave Marsden, for orchestrating this particular revolutionary step.

Edna Barker

Queen St W) at 8 pm April 23. Info: Christina Ritchie, 977-1685.

□ **The Hotel New Hampshire.** Sex and the family are the central themes in Tony Richardson's new film. The straight press has dubbed it "bizarre" for all of the sexual taboos it explores: male and female rape, incest, lesbianism and male homosexuality, even hints of bestiality. It never aspires to be erotic; most of the characters are homo- or hetero-, but rarely sexual. Although one often wishes for less hedging, the film's ambiguity about sexual matters fits nicely into its fanciful rethinking of the family as an extended unit: how much more appealing are these characters than the families of *Ordinary People* and *Terms of Endearment*. *The Hotel New Hampshire* treats serious concerns in a whimsical manner, risking censure, but emerges as a worthwhile film deserving attention. (Uptown).

□ **Against All Odds.** Jeff Bridges plays the erotic centrepiece in Taylor Hackford's atmospheric contemplation on film noir. (Varsity, York).

□ **The Dresser.** Peter Yates considers the hot-house atmosphere of theatre artifice. Though sometimes overwhelmingly "theatrical," the film does allow Tom Courtenay's

is-he-or-isn't-he dresser fine moments of humour, patience and anguish in his care for Sir. (International).

□ **Liquid Sky.** The current you'll-love-it/-you'll-hate-it film. A striking portrait of emotional alienation set in a new-wave, sci-fi structure. Seen from an alien's viewpoint, New York itself functions as an active character, chillingly beautiful, full of threat and promise. (Carlton Cineplex).

□ **Swing Shift.** Goldie Hawn, Kurt Russell, and Ed Harris star in Jonathan Demme's film about women in the workforce during WWII.

□ **Muscles.** No screenings planned yet, but the National Film Board recently added this film on female body-building to its Toronto library. It can be borrowed free of charge from their distribution office at 1 Lombard St, or call 369-4093.

□ **Not a Love Story.** May 25 and 26. See ad, page 26.

## NIGHTLIFE

● **Members of Lambda Business Council**

## RESTAURANTS

□ **Bemelman's.** Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** Best people-peeking perch in town (it'll take your mind off the food). Patio always packed. 618 Yonge St. 922-2439.

● **Les Cavaliers.** Continental menu, daily specials 418 Church St. 977-4702.

□ **Chap's Café.** Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012.

□ **Church Street Café.** Popular brunch locale in the heart of ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.

□ **Cornelius.** Very reasonable, very filling meals. 579 Yonge St. 967-4666.

● **Crispkins/Buddy's.** Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919

● **Crow Bar.** Full menu, easy atmosphere, with popular pix shown at 8 pm, Mon-Fri. 10 Broadalbane (behind Parkside Tavern). 923-6136.

● **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.

□ **Fenton's.** The one place to go if you've only one place to go (and can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485

● **Jennie's.** Chic restaurant. Live music Fri-Sun nights: Sunday brunch 360 Queen St E (at Parliament). 861-1461

● **Lipstick.** Daytime meals, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655

● **Pimblett's.** Gaudy, friendly British pub. Import draught, desserts. 249 Gerrard St E. 929-9525

□ **Queen Mother Café.** New wave, artsy crowd, with imaginative eats. 206 Queen St W. 598-4719

● **Raclette.** French cuisine and great by-the glass

wine list. 361 Queen St W. 593-0934.

□ **Rivoli.** Exotic snacks with colourful crowd. 334 Queen St W. 596-1908.

□ **Le Sélect Bistro.** Bistro lunches and late night dining. 328 Queen St W. 596-6405.

□ **Together.** Continental menu, specials. Sunday: allyoucaneat/\$6. 457 Church St. 923-3469.

## BARS

● **The Albany Tavern.** 158 King St E. 861-1155. Dancing, patio.

● **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco. After-hours Fri and Sat till 4 am (\$2 cover).

□ **Boots (at the Selby).** 592 Sherbourne St. 921-1035. Dance floor, lounge.

● **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.

□ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-3142. Raunchy video, dance floor.

□ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

● **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.

□ **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco with risqué video, downstairs bar.

□ **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm week-nights, great Friday after work.

● **Crow Bar.** 10 Broadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed; video. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.

□ **The Hitching Post.** 529 Yonge St. Leather bar/restaurant (liquor licence pending, expected May 1). Mon-Fri: 7:30 pm-10 pm. Fri/Sat: midnight to 3 am. Sun brunch: noon to 4 pm; dinner: 5 pm-10 pm.

□ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.

□ **Oz.** 1 Isabella St. 961-0790. Large bar and disco, lotsa lesbians. Also after hours (\$3)

□ **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.

□ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco

□ **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.

□ **Together.** 457 Church St. 923-3469. Lesbian bar, dining room

□ **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. 18 Eastern Ave. 869-9294

## BATHS

● **The Barracks.** 56 Widmer St. 593-0499. Leather denim. 6 pm-10 am. 24 hours on weekends

● **The Club.** 231 Mutual St. 977-4629. 24 hours

● **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours

## DISCOS

Chaps. See Bars, above

Club Manatee. 11A St Joseph St. 922-1898

Male only. youngish crowd. Not licensed. Fri & Sat

10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.

□ **Oz.** See Bars, above.

□ **Pan AM Dances.** Tues nights at the Rivoli, 334 Queen St W from 8 pm. New wave.

□ **Stages.** 530 Yonge St. 928-0492. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.

□ **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Weekends. \$8.

□ **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$5.

## ACCOMMODATION

□ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people: \$25.

□ **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.

□ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.

## COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St, 4th floor. M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies

## SOCIAL & POLITICAL ACTION

□ **AIDS Committee of Toronto.** See Health, below

□ **Beaches Area Gays.** Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall). 1971 Queen St E (at Waverley)

□ **Bridges.** 5-592 Church St. M4Y 2E5. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles

□ **Chutzpah.** 730 Bathurst St. M5S 2R4. 489-4662. Group for Jewish gay men and lesbians and friends

□ **Coalition for Gay Rights in Ontario (CGRO).** Box 822. Stn A. M5W 1G3. 533 6824. Toronto office. 730 Bathurst St. M5S 2R4

□ **Committee to Defend John Darnley.** 1508 914 Yonge St. M4W 3C8. 925 6729

□ **Foalscap (Oral History Project).** Conducting interviews with gay people. John Grube. 961-8947

□ **Foundation for the Advancement of Canadian Transsexuals (FACT).** — Toronto. 519 Church St. Community Centre. M4Y 2C9

□ **Gay Alliance at York.** c/o CYSF. 105 Central Sq. York University. 4700 Keele St. Downsview. ON M3J 1P3. 661-2515. 678-9230

□ **Gay Asians Toronto.** Box 752. Stn E. M4Y 2A6. Info: Alan at Glad Day Bookshop. 961-4161

□ **Gay Association of Maritimers in Toronto.** 730 Bathurst St. M5S 2R4. Support group for Maritimers moving to Toronto

□ **Gay Community Appeal of Toronto.** Box 2012. Stn R. M5S 2J2. 869-3036. Fund raising for gay and lesbian community projects

□ **Gay Community Dance Committee (GCDC).** 130 Bathurst St. M5S 2R4. Organizes community fund raising dances

□ **Gay Courtwatch.** Room 337. Old City Hall. Queen and Bay. 362-6928

□ **Gay Fathers of Toronto.** Box 181. Stn E. M4Y 2E5. 964-4164. weeknights

□ **Gay Liberation Against the Right Everywhere (GLARE).** Box 194. Stn Q. M4T 2N1

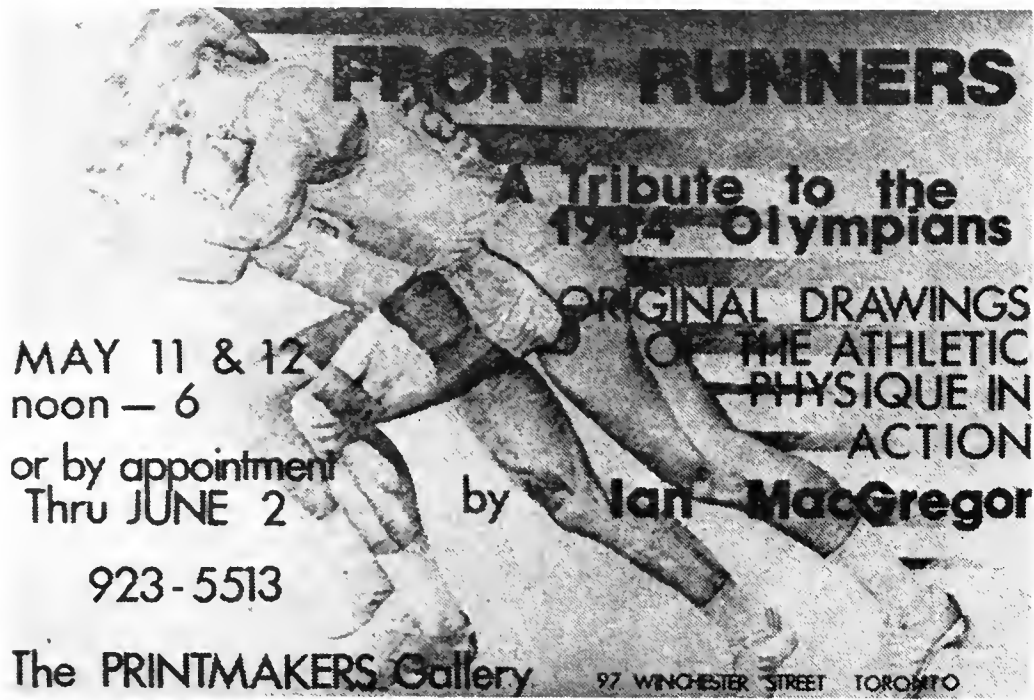
□ **Gay SIG.** Drawer 162. c/o The Body Electric. Box 1284. Stn A. M5W 1X9. Group of gay members of M5WSA in Toronto

□ **Gay Self-Defence Group.** Box 993. Stn Q. M4T 2N1. 4-6357. Organizes courses in self-defence and resistance to violence

continued on page 27

**Sexual Views: Paul, Sara and Kellie, and Tim, in Paul Wong's video work, *Confused***





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
**THE OBVIOUS CONNOISSEUR**

**SILHOUETTES ON THE SHADE**

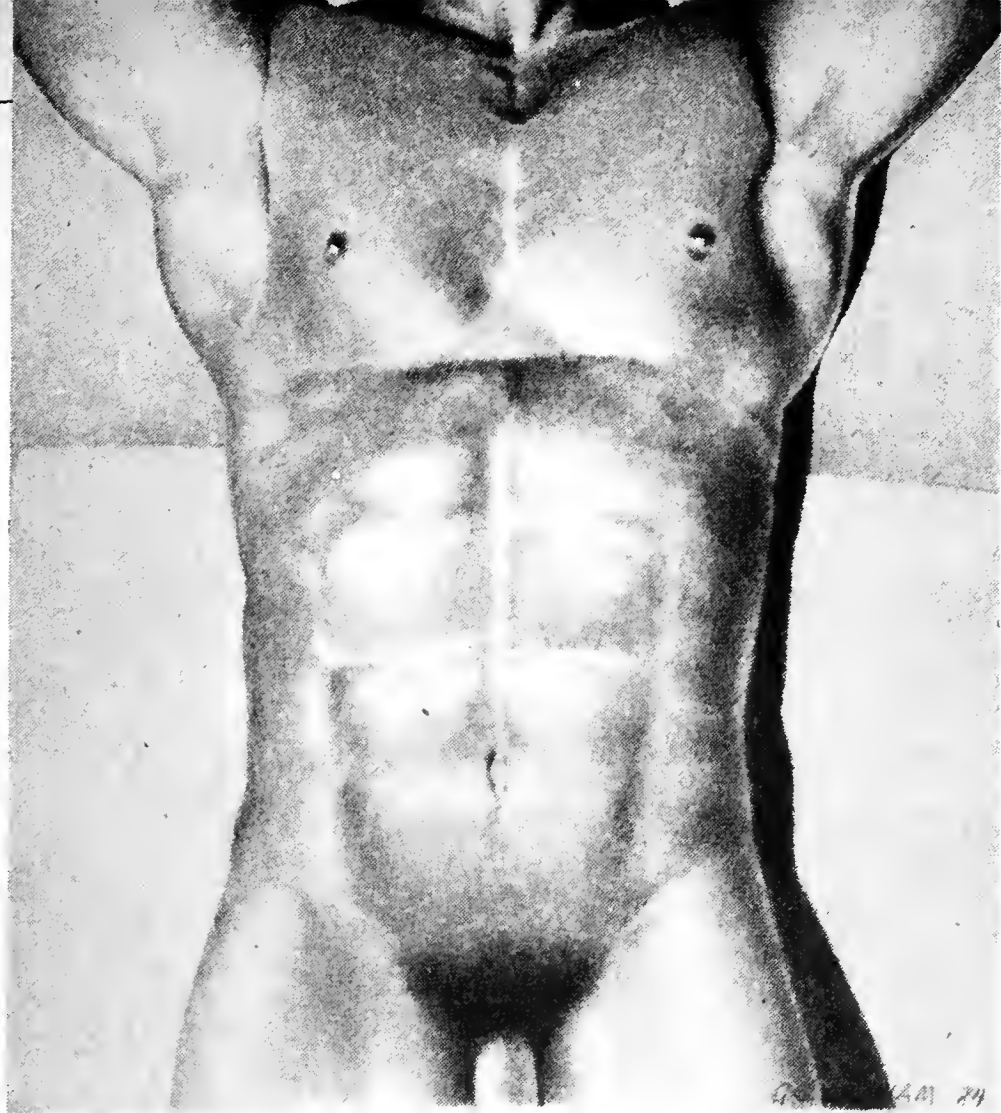
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The body as sculpture: Stuart Graham's marble-like torsos, at Art Invesco through April 28th

## ON THE TOWN

The North American Transvestite-Transsexual Contact Service in Seattle says they have 250 Canadian members, and welcome more. They have a 24-hour phone-line at (206) 624-8266.... **The Toolbox** at 18 East planned to turn their basement into a small disco, now that the "Hot Stuff" leather shop is relocating. But reaction from the bar's clientele was so negative that the idea is being reconsidered.... **The Hitching Post** at 529 Yonge has had to postpone a full opening pending approval of their liquor licence application; the restaurant section opened April 14.... **The Barn** revealed its third floor last month, new cruise rooms with a pool table.... **The Toronto Differently Abled Women's Accessibility Committee** has just been formed, in reaction to many of the International Women's Day events being inaccessible to wheelchairs. The group can be reached at 929-9327 weekdays mornings. **John Allec** □

## WHAT IS A HOT MAN?

**The Male Figure.** Photographs by Eric Mosher, Jake Peters and Peter Sramek. Gallery 44, 202-109 Niagara St (363-5187). Through April 24.  
**Stuart Graham and Bart Monk.** Art Invesco Gallery, 548 Parliament St (961-2285). Through April 28 (Tues-Sat, 1-6 pm).

Although these exhibitions differ in that one is of drawings, the other of photographs, they have a common link in our perception of the male body. Whether naturalistic or distorted, the body in art is invested with multiple meanings, which all of these artists attempt to explore.

All three photographers in *The Male Figure* address the question of beauty in their images. Peter Sramek does this most directly, contrasting a series called *George*, images of a fat, old man in deliberately unflattering poses, with a series called *Marty*, a young man posed with pieces of classical sculpture, sometimes juxtaposing the swirling calligraphy of the model's limbs with the background. The work by Jake Peters is somewhat more contrived and coy — an image called *Cotton Candy*, for example, is of a leatherman with his torso exposed to

just above his cock, with just a hint of pubic hair showing. While perhaps not a better photographer, Eric Mosher is certainly wittier and more romantic than his colleagues. His two series, *A Mattress for my Mistress* and *Promises from Paradise*, show the same model in two very different lights, first with very lurid humour as a headless and sometimes cockless object, then in a soft, romantic mood, the body now cool and elegant — even the contrast of flesh and flowers doesn't seem corny. Avedon has become von Gloeden.

Photographic analogies seem appropriate to Stuart Graham as well, but here the name is George Platt Lynes. Like Lynes, this artist is concerned with the body as sculpture. His torsos, rippling with muscle, have a marmoreal quality, and yet there is something else here. Graham is a fine technician, and the airy network of cross-hatching he uses enhances the three-dimensional quality of the work; the play of light is subtle, glancing off the shiny pecks. While well-known for his posters for Chaps and Boots, Graham is no one-song singer. The torsos here have a richness and depth not seen in his more commercial work. The sense of "object" and the distant, distorted view create a tension which is beyond the simple depiction of a hunky bod.

*The Alter Eros Festival, the giant feminist art and culture fest organized by a wide variety of feminist and art groups, came to a close April 21st, after weeks of exhibits, video screenings, cabarets, theatre, music, puppet shows, a twelve-hour "Holy Cow! Goddess Bazaar," and even a pajama party, complete with home movies, stories and popcorn. Watch for a review in the next issue of TBP. (Below, left to right: Cheryl Mitchell, an unidentified person, Jude Johnston and Eve Donner, attending the opening of Eros East at Gallery 940.)*



More recent images of a less-developed body are also included in this series, and these have a different character, gentler and more romantic. They seem to indicate a change in Graham's attitude, a move away from the conventions of "gay" imagery to a more human, realistic view of the body.

Bart Monk's drawings, unlike Graham's, are provided with a narrative, titled and often placed in settings. He too is an exacting technician but, alas, the complex pattern of dots often muddies the form. While neither artist is afraid to draw from multiple sources, Monk is less successful, perhaps because of the complexity of the poses and the added elements of face, limbs and background. Often the variables do not coalesce and the bodies are curiously misshapen. The figures seem to seek the studied nonchalance of the typical "hot" man and yet they miss the mark, having none of Graham's tension. The figures, and in turn the drawings, seem uncomfortable and ill-at-ease. Clone city, but not even interesting clones.

So what is a hot man? Five views of the male figure are presented in these shows — some good, some not so good. They are worth a visit, so go, look, and decide for yourselves! **Ian Thom** □

## GLORIOUS TRASH, SELF-DENIAL AND GRATUITOUS DEATH

**Women Behind Bars** by Tom Eyn (Basin Street Cabaret). **Lacey or TropicSnows** by Sky Gilbert (The Theatre Centre). **Wolfboy** by Brad Fraser (Theatre Passe Muraille).

*Women Behind Bars*, which I caught in preview at a Gay Community Appeal benefit last week, seems already to be on its raucous way to becoming a Toronto cult favourite. It's amazing — this show seems to offend nobody. The straights opposite seemed more upset about getting no relish for their hamburgers, while a table of older lesbians to my right lustily cheered the antics of bulldyke matron Donna Douglass and her pack of crazed inmates vying with each other in lewdness and depravity.

The show suffers from Basin Street's poor sightlines and miniscule stage. Director Keith Batten's ingenious set utilizes every inch of the tiny playing area (there's even an adjoining quarters for Matron!). Batten draws marvellously energetic performances from a well-balanced cast, most of whom seem a trifle shrill. In the frenetic, looney-bin atmosphere of the opening scenes, everyone starts too high, with nowhere to go by the end of the show. Everyone, that is,

except Paulina Gillis as Stooly Louise, who literally runs away with the show when she proclaims: "From now on... stupid little Louise with the smelly feet is givin' the orders."

Though physically perfect for the role of Matron Pauline, Donna Douglass overemphasizes the demonic, villainous side of her character. She lacks the arch assurance of gender-blur Divine who starred in one of the first New York productions of the play. Hearing Douglass expounding her theories of the play's therapeutic value — "We're all trapped by the system.... There are always bars around our lives." (*Now*) — makes you wonder if she thinks she's playing Mother Courage up there. Relax, Matron, *Women* is glorious trash, blissfully unredeemed by any social conscience. Playwright Tom Eyn's lurid sophistication bounces cliché off platitude, chortling at the vicious misogyny of women's-prison flicks and the sanctimonious postures of the genre. As Granny (the endearing Frummie Blatt)

*Matron and charges: loony-bin shrillness*



assures fellow prisoner Cheri, "Everyone's special in the eyes of the Lord... even a dirty whore like you!"

Sky Gilbert's *Lacey or TropicSnows* combines wit and atmosphere to chronicle the adventures of E A Lacey — a gay poet from Lindsay, Ontario, who flees the repressive "snows" of small-town Canada for the heat of the Brazilian jungle. Like many of Gilbert's theatre pieces, *Lacey* presents a collage of the artist's life and works: a loose parable of the gay artist's search for self-fulfilment, hampered by the limitations of self-denial, self-hatred and the need to reconcile romantic yearnings with harsher truths.

Tanuj Kohli's design concept is brilliant. The play begins in a glacial rhomboid; stark white walls and a raised dais draped in cool satin convey both the mindscape of Lacey and the interminable winters of a country full of oppressions: censorship and antiquated liquor laws; bath raids and secret RCMP files on everyone. Irony touches remind us that we too are part of the process of Lacey's piecing together personal fragments: his first homo crush, encounters with hustlers and homophobes, romantic affairs and nocturnal flings.

In the second act we've moved with Lacey to the steamy tropics, where any desire might be fulfilled. The café serving intermission snacks becomes, inevitably, the sultry bar setting for Lacey's Brazilian exploits. It's an interesting concept which doesn't entirely succeed — physically, because of the Theatre Centre's poor sightlines and muffled acoustics; dram-

*continued on page 26*

**CALENDAR  
OF EVENTS IN  
TORONTO  
FROM MONDAY  
APRIL 23  
TO TUESDAY  
MAY 29**

**BABY MAKES 3:  
GENERAL IDEA AT  
CARMEN LAMANNA  
THROUGH APRIL 26**

**MON/APRIL 23**

- ☐ "A Mad Hatter's Party." Easter Monday night at Oz, the lesbian and gay bar at 1 Isabella St. Special guests The Oriental Express, with host Sister Rockon, at 11 pm. Easter bonnet contest at midnight (\$25 prize). No cover; bar specials through the night; door prizes. 961-0790.
- ☐ "Confused/Sexual Views." The controversial video work. See *Cinema*.
- ☐ Laurie Anderson. See *Music*.

**WED/APRIL 25**

- ☐ Shopping For a Bike? Bike workshop. Register by Apr 24. Out & Out, 927-0970.
- ☐ Dancemakers. See *Dance*.

**THURS/APRIL 26**

- ☐ Spring Pub Night. Out & Out's annual get-together and open house. The Albany, 158 King St E.
- ☐ GEM Newcomers Meeting. Hosted by Gay Equality Mississauga. 8 pm. Unitarian Congregation Hall, 84 South Service Rd, Mississauga. Info: 453-4426.
- ☐ US Out of Central America Rally. Huge rally with top-line speakers, organized by (among others) the Committee of Solidarity with the People of El Salvador. Convocation Hall. Info: COSPES, 533-8545.
- ☐ Dignity Annual General Meeting. Lynch Hall, Our Lady of Lourdes Church, 7:30 pm. Confirm at 960-3997.

**FRI/APRIL 27**

- ☐ Gay Equality Mississauga Dance. 8:30 pm. Unitarian Congregation Hall, 84 South Service Rd. Info: 453-4426.

**SAT/APRIL 28**

- ☐ Gay Labour Days. A full week of lesbians and gay men working for you and donating their fees to the Gay Community Appeal. Participation in this project has blossomed from a lawyer and a dentist last year to include piano tuners, portrait photographers, gardening crews, gourmet chefs, carpenters, a lovers' massage workshop, and many, many more. Make it worth their while — if you have the job, they probably have the person. Call 869-3036. Through May 6.
- ☐ CGSL Opening Day. Cabbagetown Group Softball League games get underway this afternoon, in Riverdale Park.
- ☐ MCC Dance. Dance and entertainment to raise funds for the Metropolitan Community Church's Canadian Mission Fund. \$4 (\$3 advance). 730 Bathurst St, 9 pm.
- ☐ John Grey in Concert. See *Music*.
- ☐ Gay Asians Toronto. General meeting. 519 Church St Community Centre, 3 pm.
- ☐ Bike Repair Workshop. Register by Friday. Info: Out & Out, 927-0970.

**SUN/APRIL 29**

- ☐ Chutzpah Monthly Brunch. 1 pm at the Chinese Palace Restaurant, 150 Dundas St W. Info: 489-4662.
- ☐ The Old Clothing Show & Sale. Vintage clothing and accessories, the event of the year for some people. Palais Royale, 1601 Lakeshore Blvd W. 11 am-5 pm. \$2.



*Ms Heartbreak: Laurie Anderson in concert*

- ☐ Bicycle Day Trip. Meet Out & Out at 519 Church St Community Centre at 10 am sharp. Bring lunch.
- ☐ Credit River Hike. Out & Out, 927-0970.

**TUES/MAY 1**

- ☐ Cawthra Square Café. Grand official opening of the 519 Church St Community Centre's long-awaited "community space." One and all invited, 4-8 pm. Entertainment, light refreshments. Ribbon-cutting ceremony on 6:30 sharp. Info: Penny Lamy, 923-2778.
- ☐ Integrity (Gay Anglicans) May Day Social Night. See *Tuesdays*.

**WED/MAY 2**

- ☐ Lutherans Concerned. 8 pm. Info: David or James, 463-7354.
- ☐ Canoe Reunion and Info Evening. Movies, maps and plans for future trips, with Out & Out. Cost: \$5. 927-0970.
- ☐ Lesbian Phone Line Meeting. New volunteers welcome. 348 College St, 3rd floor, 7:30 pm. 960-3249 (Tues evening).

**THURS/MAY 3**

- ☐ Poetry in Motion. Featuring a wide variety of poets (many from the feminist quarterly *Fireweed*), including Ayana Black, Vancy Casper, Roberta Morris, Pamela Cooper and Marlene Phillips. A WIC production. The Trojan Horse Café, 179 Danforth Ave, 8 pm. \$5 (\$4 advance). 461-8367.

**FRI/MAY 4**

- ☐ Toronto Women's Bookstore Grand Re-Opening. Two-day open house and tenth anniversary celebration at the bookstore's brand new location, 73 Harbord St. 10:30 am-6 pm both days, with live music Sat, 1-4 pm. Also: Friday, 7:30 pm, storyteller Helen Porter reads from *Women in Folk and Fairy Tales*; Saturday, 7:30 pm, a poetry reading. Refreshments served, sale on books and records. 922-8744.

**SAT/MAY 5**

- ☐ Gay Asians Toronto Social. All members and friends welcome. BYOB. Info: Glad Day (961-4161) or attend April 28 meeting.
- ☐ Judy Garland Bowling Banquet and Dance. Annual bash of the Judy Garland Memorial Bowling League. Banquet is \$10 members/\$20 non-members, and includes award presentations, entertainer Marla Lukofsky doing her 7-minute version of *The Wizard of Oz*, The Spatula Sisters, and two surprise acts. Dance party begins at 11:30 pm (separate admission: \$8), with DJ David Blackwell. Advance tickets from any member. The Concert Hall, 888 Yonge St.
- ☐ Metropolitan Community Church Bazaar. Furniture, clothing, books, etc. 10 am to mid-afternoon, 730 Bathurst St. Donations/help: 536-2848.
- ☐ Boris Volkoff Reunion. Friends and fans of the late Boris Volkoff, active in Toronto for several decades as a dancer, skater, teacher and choreographer, are gathering at the Chelsea Inn for an honorary banquet. \$30. Info: (416) 286-2035 or (416) 767-4295.
- ☐ Shorthills Day Hike. Register by Friday. \$5. Out & Out: 927-0970.
- ☐ Toronto Women's Bookstore. See May 4.

**SUN/MAY 6**

- ☐ Lesbian Mothers Potluck Brunch. Food and friendship, 1-4 pm. Info: 465-6822.
- ☐ Horseback Riding. Out & Out, 927-0970.

**MON/MAY 7**

- ☐ David Watmough Book-Signing. The author of the popular *No More Into the Garden* and the new *The Connecticut Countess: Gay Chronicles of Davey Bryant* will be at Glad Day Bookshop (648A Yonge St), from 4 to 6 pm. Refreshments will be served. Info: 961-4161.

**TUES/MAY 8**

- ☐ Bike Workshop. Repairshops, what to do about potholes, and more. \$3. Out & Out: 927-0970.
- ☐ Integrity. Programme: "Concerning Oppression and Justice." See *Tuesdays*.
- ☐ Chainsaw Love. Reading of Brad Fraser's new play. See *Stage*.

**THURS/MAY 10**

- ☐ Spring Spree Dance. A women's dance being held at the Cameo Club, 95 Trinity St (southeast of King & Parliament). DJ, buffet, door prizes, and entertainment by an African dancer and the band Paradise Women. 8 pm. \$7 (\$5 advance). A WIC production. Info: 444-7979 (ask for Barb).
- ☐ Taurus Potluck Supper. For Tauruses and friends. Out & Out, 927-0970.

**FRI/MAY 11**

- ☐ Frontrunners. Exhibition of Ian MacGregor's drawings of athletes. See *Art*.
- ☐ Gay Fathers Potluck Supper. 7:30 pm. Gay Fathers of Toronto, 364-4164.

**SAT/MAY 12**

- ☐ "Spring Heat." Dance hosted by the Rape Crisis Centre, with disco music provided by Deb Parent. To arrange childcare, call 964-7477 in advance. Ukrainian Labour Temple, 300 Bathurst St, 9 pm-1 am. \$6 (\$5 advance), with sliding scale. Info: 964-7477.
- ☐ Independence Day Party. Hosted by the gay Jewish group Chutzpah. At Joel's place, 8:30 pm. Everyone welcome. Info: 489-4662.
- ☐ River Rat Races. Canoeing in Beaver Valley. \$10. Info: Out & Out, 927-0970.

**SUN/MAY 13**

- ☐ "Motherhood by Choice" Picnic and Rally. Mother's day celebration hosted by the Ontario Coalition for Abortion Clinics and the Canadian Abortion Rights Action League. Entertainment includes the Red Berets, Faith Nolan, theatre, clowns, food, a children's area and displays. Bring your friends, kids and a picnic lunch to Queen's Park, noon till 3. Info: OCAC, 532-8193.
- ☐ Metropolitan Community Church Parents' Sunday. Parents are invited to share

*Trafford Tanzi: battle of the sexes, on stage*







*The Hamburg Ballet: one of the highlights of next month's Toronto International Festival, here performing their all-male Mahler's Third Symphony*

in the morning service. See *Sundays*.

□ **Dignity Women's Liturgy Service.** See *Sundays*.

□ **City Bicycle Outing.** Meet Out & Out at 519 Church St at 10 am sharp, with lunch and raingear. 927-0970.

□ **Northumberland Forest Hike.** Out & Out; 927-0970.

## TUES/MAY 15

□ **Lesbian and Gay Pride Day Meeting.** All sorts of volunteers needed to help organize the July 1 parade and celebration. 519 Church St Community Centre, 8 pm. Info: 960-9402 (evenings).

## THURS/MAY 17

□ **Buddy's/Crispins Sixth Anniversary.** See ad p 27.

## FRI/MAY 18

□ **"A Decade of Dignity."** National conference and 10th anniversary celebration of Dignity Canada Dignité, the organization for lesbian and gay Catholics. About 150 people are expected to attend this 4-day conference, which will include a talk by noted theologian Dr Gregory Baum (Friday, 8 pm — small donation requested from the public), feminist singer Arlene Mantle speaking on "Celebrating Dignity in Music" (Saturday, 1 pm), masses (the main service takes place Sunday at 7:30 pm, location TBA), luncheons, and workshops on everything from "Sexual Ethics" to "Planning for the Papal Visit." Victoria College, U of T. Info: 654-2994, 654-6517, 537-1773 or 960-3997.

□ **Tobermory Weekend Hike.** Rocky shores, cabins, and a birthday party for Queen Victoria. Cost: \$50. Out & Out: 927-0970.

□ **White Water River Trip.** "For the daring." A week-long trek down the Missinaibi, one of the last great unspoiled rivers of Northern Ontario. Out & Out, 927-0970.

## TUES/MAY 22

□ **Right to Privacy Committee Annual Meeting.** Fate of RTPC to be discussed. 519 Church St Community Centre, 8 pm.

□ **Integrity.** Programme: "Why Worship?" See *Tuesdays*.

□ **Anna Bolena.** "La Stupenda" returns to TO. See *Theatre*.

## WED/MAY 23

□ **Ovation Opera Preview.** Guest speaker on *Death in Venice*. See *Music*.

## THURS/MAY 24

□ **Gay Fathers of Toronto.** 519 Church St Community Centre, 8 pm. 364-4164.

## FRI/MAY 25

□ **Niagara-on-the-Lake Hike Weekend.** Out & Out, 927-0970.

□ **Not a Love Story.** See *Cinema*.

## SAT/MAY 26

□ **CelebrAsian '84.** Fourth anniversary party hosted by Gay Asians Toronto. Variety entertainment from 8 pm, with dancing following until 1 am. 519 Church St Community Centre, 8 pm. Tickets at Glad Day, \$8 (\$7 members). Info: 961-4161.

□ **Canoe Clinic.** First of two sessions, for beginners. Out & Out, 927-0970.

## SUN/MAY 27

□ **Chutzpah Monthly Brunch.** Meet the gay Jewish group at Zaidy's (225 Queen St W), 1 pm. Everyone welcome. Info: 489-4662.

## TUES/MAY 29

□ **Top Girls.** New play by Caryl Churchill (*Cloud 9*). See *Theatre*.

*David Watmough: the author of The Connecticut Countess visits Glad Day Bookshop May 7th*



## MONDAYS

□ **Defencercise.** Two hours of exercise, self-defence and fun, hosted by Toronto Gay Patrol. Free. Wear running shoes, loose clothing and don't eat 45 minutes before session. 519 Church St, 7:30 pm.

□ **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

## TUESDAYS

□ **Gay Youth of Toronto.** 7:30 pm. Info: 533-2867 (Mon, Wed, Fri from 7-10 pm).

□ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.

□ **Women's Studies Student Union Open House.** Noon to 2 pm (bring your own lunch). Room 51B, New College (NE corner in the basement), U of T.

## WEDNESDAYS

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible. 7:30 pm.

□ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

## THURSDAYS

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 54 Wolsley St, second floor. Info: 364-2759.

□ **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.

□ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

## WEEKENDS

## SUNDAYS

□ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.

□ **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.

□ **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).

□ **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

## PHONELINES

□ **Alcoholics Anonymous** ..... 964-3962  
Lesbian and gay groups.

□ **Gaycare Toronto** ..... 243-5494  
Seven days a week, 7-11 pm.

□ **Lesbian Phonenumber** ..... 960-3249  
Tues 7:30-10:30 pm.

□ **Gay Community Calendar** ..... 923-GAYS

□ **Gay Courtwatch** ..... 362-6928

□ **Gay Fathers of Toronto** ..... 364-4164  
Mon-Fri, 7-10 pm.

□ **Gay Youth of Toronto** ..... 533-2867  
Mon, Wed, Fri, 7-10 pm.

□ **North American Transvestite-Transsexual**

□ **Contact Service (Seattle)** ..... (206) 624-8266

□ **Spouses of Gays** ..... 967-0597  
Wed and Thurs 6:30-8:30 pm.

□ **Toronto Area Gays (TAG)** ..... 964-6600  
Mon-Sat 7-10:30 pm.

□ **Counselling, info**

□ **Bisexuals International** ..... (215) 425-3894  
(Philadelphia)

□ **CIRPA** ..... 960-6318

□ **Citizens' Independent Review of Police**

□ **Activities 24-hour confidential hotline**

□ **Trouble with the police? Call us first!**

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE JUNE ISSUE: THURSDAY MAY 10 1984

# Not a Love Story

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Harbourfront  
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Toronto

## SPRING TIME...



## Out & Out

FOR INFORMATION CALL (416) 927-0970

continued from page 23

atically, because the level of the poetry and related material sags rather noticeably. There's a superabundance of energy and titillation provided by a gang of bar toughs and pretty hustlers fondling each other and cavorting with the audience. The fun is irresistible, but, like Lacey, who finds that snow (lovelessness, self-mockery) also exists in the tropics, the play seems to have nowhere to go.

As Lacey, a J Alfred Prufrock from Lindsay, James Haworth effectively conveys self-doubt with thrill-seeking and aching lust. More recent subjects of Gilbert's work, Pasolini and David Hockney, have transformed relentless self-absorption and self-hatred into powerful, creative images of the erotic tension between desire and fulfilment, idealization and repulsion. Lacey's modest work seems maudlin and slight by comparison, his self-oppression held up as an end in itself, with little genuine insight into what it means to be gay.

"Shit, and I thought I was fucked up!" exclaims Bernie, a hunky wrist-slasher, as he gazes at fellow inmate David tied down and growling like a wolf. There's enough nervous energy and extraneous matter for several plays in Brad Fraser's *Wolfboy*: a raw, unfocused work which lacks form and, frequently, coherent dialogue.

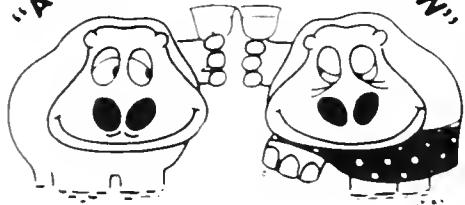
The play sets out to examine the course of an intense personal relationship which springs up between two mental patients: suicidal Bernie (Keanu Reeves) and the mysterious David (Carl Marotte), who has turned himself into a violent parody of his favourite horror character, Lon Chaney's *Wolfman*. What might have been an intriguing exploration of homoerotic attraction and power has been diluted with doses of defensive heterosexuality (the boys read *Penthouse*, talk about huntin' and fishin' like good old boys); misogyny (sex with women is "boning fish"); and worst of all, homophobia. Bernie's failure to deal with his gayness remains unchallenged, his erotic fascination with men largely unfronted. Several scenes flirt with bondage, submission and the dynamics of S/M, but Fraser seems afraid or unwilling to confront such homoerotic themes. Instead he falls back on heteroclichés, stock situations drawn from B melodramas, gratuitous murder, necrophilia and schlocky stage blood.

Sitting through *Wolfboy* is both sad and frustrating. It's not that Fraser hasn't imagination and talent, or that he can't find actors who can handle the shifting moods of his material. Marotte and Reeves as David and Bernie deliver sensitive, vibrant performances even when the play lurches into arid patches of gratuitous symbolism drawn from werewolf lore, vampirism, and superfluous references to *The Wizard of Oz*. At one point "Toto" (David) commands Dorothy (Bernie) to tap his (bare) heels together, chanting "There's no place like home!"

Someday I hope Brad Fraser will write a play filled with truth and power; a work which somehow combines solid dramatic craft with psychological insight and political awareness, that spares none of the quirky black humour of Fraser's best moments. In the meantime, *Wolfboy* should be stripped of its plunderings from gothic thrillers and horror flicks, comic strips, fifties melodramas, and the overused *Wizard of Oz*. Tucked away beneath all the confusion and miscalculation of *Wolfboy*, as it now stands, there has to be ONE tautly structured, intense and original drama about gays which confronts its subject without flinching.

P G Baker

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## SOCIAL/POLITICAL ACTION

continued from page 21

- Gay Youth of Toronto. 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, 7 pm-10 pm.
- Gays and Lesbians at U of T. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 360-6339
- GEM Gay Community Outreach. Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-4426.
- GLAD (Gay/Lesbian Action for Disarmament). Box 5794, Stn A, MSW 1P2. 921-1938.
- Glad Day Defence Fund. 648A Yonge St, M4Y 2A6. 961-4161.
- International Gay Association (Toronto). c/o Gay Community Council.
- Lesbian and Gay Academic Society. c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 921-5317 (Conrad) or 924-6474 (Alexandra).
- Lesbian and Gay History Group of Toronto. Box 639, Stn A, MSW 1G2. 961-7338
- Lesbian and Gay Pride Day Committee. Box 793, Stn Q, M4T 2N7. Organizes end of June celebration.
- Lesbian Incest Survivors Support Group. Info: 964-7477 (Rape Crisis Centre).
- Lesbian Mothers' Defence Fund. Box 38, Stn E, M6H 4E1. 465-6822.
- Lesbian Speakers Bureau. Box 6597, Stn A, MSW 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- Lesbians Against the Right. Box 6579, Stn A, MSW 1X4. Lesbian-feminist political action group.
- Metamorphosis. Box 5963, Stn A, MSW 1P4. Transsexual counselling and services.
- New Democratic Party Gay and Lesbian Caucus. Box 792, Stn F, M4Y 2N7. 964-1049.
- New Dimensions. Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- The New Voice. c/o 519 Church St, M4Y 2C9. Lesbian/gay choir.
- Osgoode Gay/Lesbian Caucus, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).
- Parents and Friends of Lesbians and Gays Toronto. 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- Parents of Gays Mississauga. c/o Anna Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- Right to Privacy Committee (RTPC). 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).
- Spouses of Gays. c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone: 967-0597 Wed, Thurs 6:30-8:30 pm.
- Toronto Gay Patrol. Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Gary Akenhead, 921-7839.
- Toronto Rainbow Alliance of the Deaf. Box 671, Stn F, M4Y 2N6.
- WHY? (We Help You). Non-profit para-professional support group for transsexuals. 26-325 Jarvis St, MSB 2C2. 967-3405.

## HEALTH & SOCIAL SERVICES

- AIDS Committee of Toronto. Box 55, Stn F, M4Y 2L4. 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS.
- Alcoholics Anonymous. Lesbian/gay fellowships. 964-3962.
- Gaycare Toronto. c/o Christos MCC, Box 1193, Stn F, M4Y 2T8. 243-5494, 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Group sessions.
- Gay Counselling Centre of Toronto. 105 Carlton St, 4th floor, MSB 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- Gay Fathers of Toronto. Phone: 364-4164, 7-10 pm, Mon-Fri.
- Gay Men's Discussion Groups. Sponsored by U of T Sex Ed Centre. 978-3977.
- Hassle-Free Clinic — Men. 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VO info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.
- Lesbian PhoneLine. Box 70, Stn F, M4Y 2L4. 960-3249 Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- Sex Ed Centre. c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- Toronto Area Gays. Box 6706, Stn A, MSW 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri: 7 pm-10 pm.
- Tri-Aid Charitable Foundation. 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

## SPORTS

- Cabbagetown Group Softball League. Box 1113, Stn F, M4Y 2T8.
- Judy Garland Memorial Bowling League. Info: bulletin boards in bars, or write c/o TSA (below). Sept-May season; also summer league.
- Not-so Amazon Softball League. All-lesbian recreation league forming this spring. Info: 967-7440 or 466-9341.
- Out and Out Club. Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.
- Pool Bar League. Info at most bars, or write c/o TSA.
- Riverdale Curling League. Write c/o TSA.
- Riverdale Volleyball League. Sept-April season. Info at Crow Bar, Buddy's and Albany Tavern, or write c/o TSA.
- Rotators Curling League. Write c/o TSA.
- Salukis. All-lesbian softball team. Box 6597, Stn A, MSW 1X4. 964-7477.
- Toronto Historical Bowling Society. Write 100-2 Bloor St W, M4W 3E2, or check bulletin boards in bars. Also summer league.
- Toronto Sports Alliance (TSA). Box 1113, Stn F, M4Y 2T8.
- Womyn Out Doors (WODOS). Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

## PROFESSIONAL

- Gays in Health Care. Box 7086, Stn A, MSW 1X7. 920-1882. Gay men and lesbians working and training in health-care delivery and research.
- Toronto Lambda Business Council. Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members. publishes directory twice a year.

## RELIGIOUS

- Christos Metropolitan Community Church, Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.
- Chutzpah. See Social/political action listings.
- Dignity/Toronto. Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- Integrity/Toronto. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.
- Lutherans Concerned. c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.
- Metropolitan Community Church. 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.
- The Sacred Triangle. 72 Ivy Ave, M4L 2H7. 463-9688. Lesbian and gay occultists and spiritualists.
- Seventh-Day Adventists Kinship International. For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5.
- Spirit. 730 Bathurst St, M5S 2R4. 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- Toronto Organization of United Church Homosexuals. Box 626, Stn Q, M4T 1L0.

## NUN OF THE ABOVE

- The Sisters of Perpetual Indulgence. Drawer DPI, c/o Box 7289, Stn A, MSW 1X9.

## PUBLICATIONS & INFORMATION

- Action! Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- Bisexuality International (Philadelphia). (215) 425-3894
- The Body Politic. Box 7289, Stn A, MSW 1X9. 364-6320. National lesbian and gay monthly.
- Canadian Gay Archives. Box 639, Stn A, MSW 1G2. 364-2759.
- Gay Community Calendar. Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, MSC 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- Gayline West. 453-GGCO. Community info for Mississauga and parts west of Metro.
- Glad Day Bookshop. 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9, Sat 10-6.
- Grapevine, Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.
- Lesbian Archives. Box 928, Stn Q, M4T 2P1.
- Lesbian/Lesbienne. National newsletter. 367-0589 (Kerry).
- Metamorphosis. Box 5963, Stn A, MSW 1P4. Newsletter for transsexuals.
- North American Transvestite-Transsexual Contact Service (Seattle). "250 Canadian members." (206) 624-8266 (24 hrs).
- Sound Women. c/o Ryerson Women's Centre, SURPI, 380 Victoria St, MSB 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.
- Toronto Women's Bookstore. Temporary location: 201-296 Brunswick Ave (at Bloor), M5S 2M7. 922-8744.
- The Web. 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

## WOMEN'S RESOURCES

- The following is a select list of women's services in Toronto of particular interest to lesbians.
- Broadside. Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
  - Constance Hamilton Housing Co-op. For women only. 523 Melita Cres, M6G 3X9. 532-8860.
  - Fireweed. Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
  - Hassle-Free Clinic — Women. 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VO and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm, Tues, Thurs, 4 pm-9 pm. Call ahead.
  - International Women's Day Committee. Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
  - Jessie's Centre for Teenage Women. 154 Bathurst St, MSV 2R3. 365-1888. Multi-service agency. Lesbian-positive.
  - Macphail House. 389 Church St, MSB 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
  - Nellie's Hostel for Women. 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
  - Stop 86. 86 Madison Ave, MSR 2S4. 922-3271. Crisis housing and social service centre for women under 25.
  - Times Change Women's Employment Centre. 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
  - Toronto Addicted Women's Self-Help Network. Suite 202, Box 2213, Stn P, M5S 2T2. Phone: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
  - Toronto Area Caucus of Women and the Law. Box 231, Stn B, M5T 2T2.
  - Toronto Differently Abled Women's Accessibility Committee. 929-9327 (weekday mornings).
  - Toronto Rape Crisis Centre. Box 6597, Stn A, MSW 1X4. Crisis line. 964-8080. Business line. 964-7477. Info, self-defence courses.
  - Toronto Women's Housing Co-op. Coming soon. Info: 921-4755.
  - U of T Women's Newsmagazine. For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
  - Women in Trades. c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
  - Women's Counselling, Referral and Education Centre. 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
  - Women's Independent Thoughtz (WITZ). Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.
  - Women's Media Alliance. c/o 940 Queen St E. M4M 1J7. Phyllis Waugh. 466-8840.
  - Women's Resource Centre, OISE. 252 Bloor St W. M5S 1V6. 923-6641. Ext 244. Books, periodicals, audio & video tapes.
  - Womensports. Women's sports store. 561 Mt Pleasant Rd (s of Eglinton). 481-2531.
  - Womynly Way Productions. 427 Bloor St W. M5S 1X7. 925-656R. Company bringing concerts, dance and theatrical performances to the city.



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# IN CELEBRATION

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# ALAN TURING,

at the safe distance of thirty years after his death, is an immensely sympathetic character. The English gay man who applied his irresistible intellectual force to the development of the modern computer was an odd person, appealing but remote, even as a child. He became even more remarkable when, as an adult, he uncompromisingly asserted his intellectual independence (and quietly asserted his gayness) while deciphering Nazi codes for His Majesty's government during World War II, and while battling the bloodless post-war bureaucracies that impeded his efforts to "build a brain" and ultimately crushed him when they could no longer deal with his gayness. *Alan Turing: The Enigma*, Andrew Hodges's new biography, brings the "shy and brusque" mathematical genius to life, and in doing so breathes a new kind of life into gay writing and gay thought.

The book is nothing less than epic: in its scope and in its potential historical importance, it stands out over the rest of modern gay writing like Kilimanjaro over the plains of Tanzania. Turing's recognition of his own homosexuality was an integral part of the passion that drove him to explore the nature of intelligence, and Hodges's treatment of this fact forcibly links gayness with many of the seemingly remote things that held Turing's interest. The book introduces into the gay community difficult questions about human intelligence, "machine intelligence" and the shaping of the intellect by physical existence — questions we've never really devoted much thought to. Perhaps more importantly, though, it also hurls a few relevant facts about human nature and sexual and intellectual politics into the rather sanitized and often homophobic world of computer science. The book is disconcerting in its lack of tunnel vision: it doesn't run for the security of the "gay market," the "computer market" or the "mathematics market." Instead, it brings everything about Turing together in a way that's just short of transcendent.

The plot of Turing's story starts off sounding like a standard intellectual biography, then turns into a black-and-white war movie, and finally hearkens toward the melodramatic, "twilight world" gay novels of the '50s. Turing was born in 1912 and grew up awkward, messy and inspired in the emotional straightjacket of Sherborne, a small English public school. He fell in love with a schoolmate, Christopher Morcom, and found solace and delight in the passionate adventures in amateur science the two of them embarked on together. This relationship, though it remained platonic and was foreshortened by Christopher's death in 1930, became an ideal to which Turing always compared his subsequent attachments.

Turing's mathematical abilities soon led to a scholarship to King's College, Cambridge. Here he found another sort of solace — a microcosm insulated from the institutionalized homophobia of prewar Britain, a place where, a few years earlier, E.M. Forster could pass around the unpublished manuscript of his gay novel *Maurice* among the illuminati of the Bloomsbury Group. After finding a few appropriate friends at King's, Turing lived in relative peace and, in 1936, published *On Computable Numbers*, the clairvoyant mathematics paper which established his genius — and laid the theo-



Alan Turing, World War II code-breaker and father of the computer, believed that, one day, machines would be able to think. But by the end of his life, biographer Andrew Hodges suspects, he came to realize that the mind was more than a matter of circuitry.

## THE ENIGMA OF INTELLIGENCE

By Richard Summerbell

retical foundations for digital computing devices which, though they existed only in theory, soon came to be referred to by mathematicians as "Turing machines."

Peace, however, was transitory, and in September 1939, Turing (who had already responded to the ascendancy of the Nazis by sponsoring a Jewish boy-refugee earlier that year) left academic life to become one of the "Men of the Professor type" called to work for the Government Code and Cipher School at Bletchley Park.



TURING (RIGHT) WITH SCHOOL FRIENDS: GROWING UP "MESSY AND INSPIRED"

Here he became the foremost authority on the "unbreakable" German Enigma codes, which used a simple machine to scramble the messages controlling the U-boat fleets then devastating Allied shipping. The cracking of the Enigma code helped win the war, but Turing could take no public credit for it: the work done at Bletchley Park remained an official secret until the 1970s.

After the war, Turing set to work at the National Physical Laboratory trying to translate the principles of *On Computable Numbers* into an actual machine. Frustrated by the constraints of the glacial British bureaucracy, he left in 1948 to work on a similar project underway at Manchester University, where a successful programme had already been run on a modest, but at last actual, Turing machine. It was the world's first electronic digital computer.

In 1952 he made his fatal mistake. He reported a minor break-in at his home to the police, who, in investigating likely connections, soon found out about Turing's sexual friendship with nineteen-year-old Arnold Murray, son of a Manchester concrete-layer. Turing shamelessly admitted to the affair, was arrested, tried for gross indecency, convicted, placed on probation — and ordered to take hormone therapy which, while it lasted, left him with breasts which he joked about flippantly. After his probation ended, his efforts to meet men legally in Europe were obstructed by British security, which had no love for homosexuals who took their knowledge of state secrets to gay

meeting-places on the continent. In June 1954, without warning, Alan Turing dipped an apple in cyanide, bit it, and died.

Hodges's biography pulls this string of events together in a superlative way. Where another writer might have made Turing's career mundane and his death maudlin, Hodges brings a genuine intellectual fascination to the former and a sensitive realism to the latter. Being the biographer of a mathematician isn't easy: one must decide which of the subject's vital preoccupations can be comprehensibly conveyed to the reader and which will only cause general bafflement. *Alan Turing: The Enigma* is a model of honest intellectual biography — taxingly complex but never inscrutable, with enough human interest, plot detail and sociopolitical analysis to appease even the most mathematicophobic reader. Only occasionally does one encounter a schematic diagram for an encryption machine, or a sentence like: "It could be shown that the assertion that the error terms remained so very small, was essentially equivalent to the assertion that this Riemann zeta-function took the value zero only at points which all lay on a certain line in the plane." Otherwise, the book is sheer light, and its spectrum is enriched by quotations from Walt Whitman, Edward Carpenter and the like, and by the wealth of detail Hodges has acquired on Turing's personal life and feelings. This wasn't easy, either: Turing was a private man whose privacy was reinforced by his circumstances. Numerous people knew of his sexuality, but most were people who "mattered" to him. He was willing to explain his passionately assembled ideas, but they were incomprehensible to many; and he seemed always to be caught up in a spate of inchoate ideas, piquing curiosities about matters that he could only explain to his own satisfaction after years of thought.

Despite Turing's enforced solitude, Hodges seems to have uncovered every awkward pass he ever made at a friend as a young man, and has documented some fascinating instances of self-disclosure. Imagine this "confirmed solitary" jauntily telling a recent straight acquaintance: "When I recall some past *epoch*, I think of whoever I was in *love* with at the time." In order to prise up this kind of information, Hodges had to interview scores of people. Even Alan's young friend Arnold Murray was consulted — blessedly: mistakenly convinced that he had been to blame for Turing's suicide, he was relieved by Hodges at the age of forty-four of "an albatross that had hung around his neck for twenty-five years."

## ANDREW HODGES

is himself a professional mathematician, although the long absence from work required for the writing of *Alan Turing* has left him an unemployed one. In gay circles, he is best known as co-author, with David Hutter, of *With Downcast Gays*, a terse pamphlet which is the standard reference on gay self-oppression, first published in England in 1974, reprinted by Pink Triangle Press in 1977 and 1979, and translated into Swedish, Italian, French and German. The frontispiece dedication of *Alan Turing*, "To thee old cause!" (from Whitman's *Leaves of Grass*), perhaps shows where his heart lies. Earlier this year, he was further impoverishing himself travelling around to promote *Alan Turing* at his own expense, and in



February stopped by *The Body Politic*, where Rick Bébout and I talked with him. In his mid-thirties, he has affected a genial everyclone look, and has the British academic penchant for speaking in short, organized disquisitions rather than North-American-style offhanded banter. It makes for interesting conversation.

**Richard Summerbell:** Since *Alan Turing* received such prominent attention in the press, do you feel any of the reviewers really "got" the book?

**Andrew Hodges:** Well, I don't think anyone has, actually. Each of them got a bit of it. Even Stephen Toulmin's review (*New York Review of Books*, January 19, 1984), which I think is the soundest on the political substructure of the book, doesn't really give the feeling of the nitty-gritty of what working in science is like — he gives the impression of a clash of ideas in the abstract. But I'm not unhappy about the situation; I'm pleased to see all these different pieces coming out, each seeing a different book, and each validating it from a different point of view.

**RS:** All the reviews I've seen seem to have made at least a token attempt to grasp the gay part of the book.

**AH:** Yes. That's one thing I'm pleased about first of all. It's important to me: I come out on the cover of the book and within the book — of course, *you'd* know, but not everyone would, so it was actually a very important decision to make. But everyone who's referred to this has treated it in a pretty positive way; it's been regarded as a qualification for doing the book, which seems to me absolutely fine. I do think mine is the first book to bring out the strands of 1970s gay thought into mainstream publishing. I can't think of anything else that's done that.

**RS:** That struck me as being the big departure in the book. It really was sort of a *Gödel, Escher, Bach* (Douglas Hofstadter's 1979 bestseller on artificial intelligence) with more things integrated into it.

**AH:** Yes. Actually, I read a review of *Gödel, Escher, Bach* in the *Freethinker* which criticized Hofstadter for his lack of any understanding of the social and political critique of language and what intelligence is and so forth — something he just skips over in a few paragraphs in his enormous book somewhere. And for that reason, I was very amused, as well as

slightly annoyed, that his review of my book (*New York Times*, November 13, 1983) completely suppressed its political implications — which clearly he just felt extremely uncomfortable about and didn't know how to deal with. I'm going to have to talk to him about that sometime!

We've really got off the subject, though, because I do think it's important that what I've done is to fit some of our content into a place where no one would ever expect to find it — into the second world war, and computers and things.

**RS:** It's amusing that this may position the computer as a "gay instrument," in a way.

**AH:** Well, there's a bit of me that goes along with that, in that I put a lot of emphasis on free thought in the first half of the book, and that to me has a gay aspect. I think one has to rescue science from the ghastliness of 99 percent of it, which is really quite... horrific. And remember that originally science was there to *challenge* ideas. Now, Turing was absolutely of that one percent, and that to me is something tied up with his gay identity. It does give the subject a flavour of dissent.

**Rick Bébout:** In your notes at the end of the book, you talk about how it could only have appeared when it did — after information about the Enigma project was declassified, and after the gay movement had begun. It also seems to me to be the kind of book only a gay man could have written about another gay man. There's a really complex person here to understand, and that understanding couldn't have been done at a distance from him. How did you feel about him as you went through five years of work on the book?

**AH:** Certainly while I was most involved in it from '78 to '80, I was totally immersed in this stuff — in fact, it's still true that I can remember the dates and events of Turing's life better than those of my own. It's a bit like having another life, like people who believe they've had a previous existence.

I think actually I know Turing better than anyone did, because even the people who knew him very well have blanked out certain aspects and didn't want to know things. On the whole, throughout the book, I try to look at things really from Turing's point of view, and I take his line more than my own, but at the end I be-

come a little more detached. I had to be more analytic and break away from the narrative in order to become more timeless, to somehow remain true to the 1950s and yet draw very strong subconscious parallels with the 1980s. It is almost painful for me when I say, at the end, that even though he thought he was being so heretical and dissenting, he wasn't at all — really, he was part of the system and didn't actually challenge it at all.

**RB:** You seem to be saying that he killed himself because he realized he was in an absolutely untenable position — a loyal state servant in possession of official secrets and, at the same time, a gay man prevented by the state from leading a gay life because of fears about what he knew.

**AH:** Yes, I think that's so. Actually, there may have been a specific crisis that we don't know about, some actual event — like there certainly was in the spring of 1953 (when British agents apparently obstructed a visit by a gay Norwegian friend). But I think what you've said is the more important thing: He didn't know whether he was in or out of the whole political setup, and he didn't have the equipment to deal with such a question.

**RB:** You make the point very strongly that Turing had no desire to be a public person, and that, in the end, what did him in was almost precisely that — he wasn't political in the sense of knowing how to survive.

**RS:** He wrote his one token letter of protest to an MP after his trial, and then he didn't know how to go any further.

**AH:** That's right. Turing acted out what other gay intellectuals of the time only talked about, but he didn't have the political or social equipment to follow it through. We have the sort of detachment nowadays that allows us to see this sort of situation more clearly, but upper-middle-class British people in those days didn't. It was so deep, the indoctrination.

**RS:** How did you try to avoid the potential for clichéd '50s melodrama at the end?

**AH:** Well, there are certain things that belie that picture — the way that Turing took a much more positive approach than he might have after the trial was quite unexpected, actually. There's a much more human dimension that comes into the story here, and one sees sexuality as a

humanizing force. The computer people don't see it that way, but to me, the whole period at Manchester (1948-1952) is dreary, and you're longing for something to break through all this stuff about programmes and things. And something does — and I think to most people the sex will come as a positive element. Even despite the trial, that actually became one of the warmer periods in Turing's relations with other people — and that's one reason why his suicide was, indeed, a great surprise. You have the sense that things are looking up — and suddenly this thing hits you and you realize that the reasons behind it were so monumental. He was taking on not only all the social and legal oppression that everyone else had to face, but the entire structure of the military-industrial complex....

**RB:** ...the national-security state. That's one of the strongest ties to the present situation.

**AH:** There was a piece I just saw in the *New York Times* that was about gay men in the CIA, and that the concessions that might have been made a few years ago are now being completely withdrawn. The officials in that organization are now making exactly the same statements as British security did at the end of my book. They're saying the issue is not really blackmail — it's that gay people go in to all sorts of places and we don't know where they're going or what they might get up to.

**RB:** That their sexual lives are uncontrollable.

**AH:** Uncontrollable. And the key word is *control*, absolutely.

**RS:** At the end of the book, you point out that Turing might have lost the equilibrium of thinking that the things he was doing were of primary importance — suddenly running up against the wall of how many more things there were to life than the things he was dealing with.

**AH:** Yes, I think that's right — that's about as deep as I could go. I think he may have lost confidence. Of course, that's dangerous for me to say — what I'm saying is that Turing might have come to agree with *me*! I've got absolutely no basis for saying that, of course; it really is going a bit far. But it does seem to me that the range of experiences of those years were such that they couldn't possibly be fitted into the type of restricted thinking about intelligence that all the Hofstadters of the world now apply. His life was much bigger than that, and he must have realized it himself.

**RB:** I think we're leading really well into a discussion of Turing's ideas of intelligence and machine intelligence. You said in your notes at the end of the book that Alan Turing probably believed that a machine could have written this book.

**AH:** Well, if you follow through what he was saying, that would be what he believed, I think.

**RB:** Near the end of his life, though, as you said, he seemed to have come to some sense that there's more to intelligence than he'd ever thought before.

**AH:** I think that, yes. I'm glad you picked up on that kind of thing, because one of the things that disappointed me about the reviews is that no one has mentioned that the book is a discussion about this whole theory of what intelligence is.

**RS:** Turing obviously had some glimmerings of the limits of his theories. For example, at one point in the book you mention him saying something along the lines of, "if a machine were to write a book, it would probably prefer to write it about another machine." He seemed aware of the identifications and such that people (and presumably other sentient beings) make.

**AH:** I think that's true, and I say that

ANDREW HODGES AT A 1984 TURING MACHINE — 2,000 TIMES MORE POWERFUL THAN THE ONE FIRST BUILT IN 1948



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myself in criticizing him. He did bring forward objections of this nature, but he just didn't treat them terribly seriously. **RB:** I found myself saying, "this man's view of intelligence fits who he was — someone who seemed to live from the neck up." He didn't, of course, but it seems that only at the end of his life did he integrate the fact that his body was part of his mind.

**AH:** Yes. To me, the fact that Turing was confronted by the question of how sexuality could be integrated with his actual existence, and his scientific and professional existence, was actually a step onwards. It was bigger than what he'd done before.

**RS:** Where has this led you in your thinking about intelligence and where it comes from?

**AH:** Well, I've always been against any of this grading and separating off of one kind of faculty from another. I hope the book will teach people that being a person of any kind, whether successful or famous or not, has very little to do with these sorts of examination-type tests of cleverness. The true strengths come out of very varied kinds of capabilities. For instance, even during the war period, I was very concerned to point out that it wasn't only the cleverness in seeing the decoding techniques that was important: the Enigma project desperately needed a kind of moral autonomy to put its ideas across. Generally, in the discussion of the war-time stuff, writers have all portrayed it as though it were just the "brains" who worked on the theory of cryptanalysis in a world of its own. It's this world of disembodied intelligence — as if that intelligence could *automatically* be harnessed to someone else's effort. It wasn't like that at all — the political, "moral" push had to come from the same people.

The importance of this line of criticism has been made clear to me by my own experience in the gay movement — experience with the actual questions of power that come in when one talks about sexuality in particular, and political things in general. I've learned about all that from knowing what it's like to be on the receiving end.

One thing about the book is that it's not written as most books are from the perspective of someone on a high vantage point. On the whole, although it describes those sorts of people, it has a sort of worm's-eye view — the lower people are on the social spectrum, the more attention they get.

Now, the whole perception that ideas and words are absolutely associated with power, and that there are only certain things you're allowed to think and certain things you're allowed to say, comes through being gay. As soon as one starts talking about thought and communication, we know that these things are dangerous, that they're not things just to do with putting words out on a typewriter — they're to do with what you can do to survive. I think Turing should have known that, too, because although people in that period hadn't formed those ideas as well as we have formed them now, nevertheless, he had both the intelligence and experience to do it.

I don't see how anything to do with language and meaning can be disassociated from our actual sensual experience. There's nothing mystical or metaphysical about this — it's just a physical fact that words actually are spoken, and actually have physical effects, which bring about events, which interact back on us to cause pleasure or pain. We use those words because of those implications, and not because they simply appear out of our brains alone. In thinking about intelligence, I find myself drawn back all the

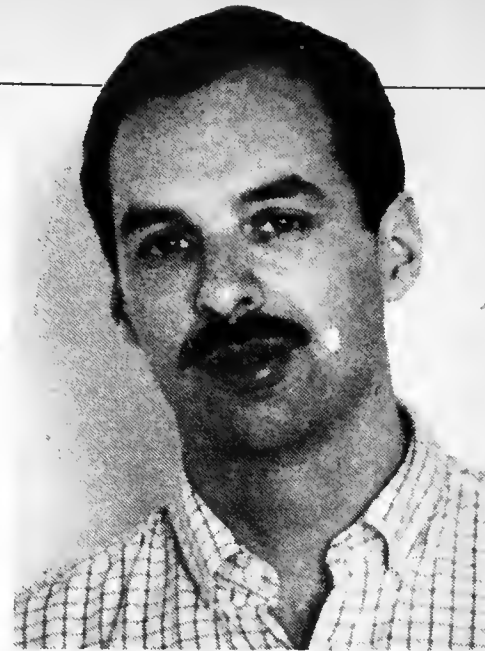


photo: Gerald Hannon

**"In thinking about intelligence, I find myself drawn back all the time to this question of interaction with experience in the physical world. ...Non-gay men, who write most of this stuff about artificial intelligence, have a conception of sexuality which is as though, you know, they switch it off when they're at work."**

time to this question of interaction with experience in the physical world.

**RB:** That brings us, in a way, to how necessary physical existence, sensuality, sexuality are to any sense of *self*. Clearly that's missing from most pop conceptions of artificial intelligence.

**AH:** Oh, totally. Of course, non-gay men, who write most of this stuff, have a conception of sexuality which is as though, you know, they switch it off when they're at work. The whole idea of an integrated being doesn't seem to occur to these people. The whole work-career-marriage system just serves to divide everything off into compartments. Hofstadter's a lot better than that, but for the other people, I suppose all the questions we're raising now are just embarrassing.

**RB:** Maybe the embarrassing questions are the ones gay people are in the best position to ask. I don't think your book could have happened before we had a sense of that, before there was a gay liberation movement.

**AH:** Oh, no. And I hope the book makes that absolutely clear. I only *heard* about Alan Turing's story through being in a counter-psychiatry group in the London Gay Liberation Front. The openness and dissemination of information that was made possible by the existence of a resistance movement was essential to the whole thing. It's true that I then combined that with the sort of scientific insight that I've been very privileged to have access to. But I say it because it should be said: the gay liberation movement is not just some "fringey" thing — it's a central element in the whole question of what society is.

Sexuality and the ways it's to be expressed and dealt with is part of the modern world. It's a *major* late-20th-century fact and it's of enormous importance — just as important as science or computers! □

**Alan Turing: The Enigma** by Andrew Hodges. Simon and Schuster, New York (General Publishing in Canada)



A profile by  
Sonja Mills

## HOLLY DALE & JANIS COLE

are two great filmmakers who make great films together, and when they aren't researching or making films together, they can be seen on Toronto's Queen Street, glue pots in hand, hanging posters together. They are inseparable friends.

In fact, I'm still not convinced that Holly and Janis aren't one person made to look like two. Mirrors? Trickery of some sort. Nevertheless, Holly and/or Janis are together, and have been for ten years.

Their latest film, *Hookers on Davie* (see Chris Bearchell's review, below), has just been released. Both filmmakers grew up very close to the street, and find they are happiest making films about alternative lifestyles and people on the fringe. Their first collaborative project, *Cream Soda*, was a twelve-minute film about a private strip-tease club on Yonge Street in Toronto. Janis stayed in a storage room with the sound mixer, listening in to each of the wire-tapped rooms, and recorded whatever sounded interesting. Holly sat in the lobby with a camera and filmed the tricks as they came in. They would often ask what was going on, but the prostitutes would cover for Holly by saying she was a kid sister doing a project for school.

Holly's and Janis's second project was called *Minimum Charge, No Cover*, which they thought would be about a transsexual they met during the shooting of *Cream Soda*. "She's extremely beautiful, and all the guys would hang around the editing room while we were cutting *Cream Soda*, saying 'Oh, she's gorgeous,'" commented Holly. "So we thought it would be interesting to let them know about her in the next film." The woman was unable to complete the film, however; instead, the filmmakers profiled several of their friends, including homosexuals, transsexuals, drag queens and prostitutes, and pieced together a collage of alternative lifestyles.

Next, Holly and Janis decided to look into the factors that lead to crime. Their research led them to Penetanguishine, Ontario, where they made a half-hour documentary about the people in a hospital there for the criminally insane. They used the film to raise money to work on another project: they wanted to get into the Prison for Women in Kingston, Canada's only women's prison. Its officials, however, would not allow the film. But the filmmakers were persistent. "It took us four years to get into the prison, but we were determined. We decided that we really wanted to go there. We kept being told no by everybody until they finally wrote us a letter asking us not to write them anymore so they could close the file. We wrote back saying that if we could meet the warden and get a no from him in person, we would never write again. So they arranged the meeting, we spent the whole day with the warden, and finally he said that we could go ahead and make our film." The highly acclaimed *P4W: Prison for Women* was the result.

The twenty-one days they spent shooting there were a very emotional time for Holly and Janis, and also for the inmates. "We hated to leave when the filming was over; it really tore us apart and tore apart a lot of the women we left



THEY CALL THEIR TECHNIQUE "DIRECT CINEMA," AND IT'S TAKEN THESE TWO FILMMAKERS FROM A TORONTO STRIP JOINT TO A WOMEN'S PRISON TO A STREET FULL OF PROSTITUTES IN VANCOUVER. BUT HAS IT TAKEN THEM FAR ENOUGH?

# DOUBLE DIRECT

behind. We keep in touch with most of them still, especially the ones that are still inside. We visit and write letters a lot and they're really happy with the film, which is a very good feeling for us.... We definitely became like the inmates. They were our people, we were their people, and the authorities couldn't stand that. They didn't want us to eat lunch with the inmates and we said, 'How can we film these people's lives all day and then go have lunch with you instead of them?' That got them really mad. And because we wouldn't eat with the matrons, the inmates used to sneak food up from the kitchens for us to eat. At one time, we

were called down to the head security of-fices and were told that the inmates were going to be put into segregation if they continued to do this. We felt really bad and told them to stop — so they started sneaking twice as much. The only thing Aerlyn could eat was cole slaw because she's a vegetarian; so they would bring her a big bucket of it every day for lunch."

Aerlyn Weissman worked as the sound recordist for both *P4W* and *Hookers*. The inmates at the prison named her the "official sound being," and she became very much a part of the Cole/Dale team.

Very soon after *P4W*, Holly and Janis decided to begin research for *Hookers on Davie*. After some preliminary advice and assistance from Margo St James of COYOTE (a prostitution resource centre in the States) and Sally de Quadros of ASP (the Alliance for the Safety of Prostitutes in Vancouver), they landed on Davie Street.

"When we were making *P4W*, a few people we were filming said to us: 'Nobody will want to hear about us; they don't care about us.' We would assure them, even though we didn't know ourselves, 'People will care about you, they will,' and it was really great when they did. We hope that the same thing will happen with this film, because prostitutes are misunderstood a lot. They're very invisible people and there's not a lot of real information available about people who are working as prostitutes. These people have come out of their closets, out of an invisible community and have said, 'Okay, fine, we're going

to tell you about how we live.' We feel committed to that and it's really important to us that people take it seriously and understand it — not accept or love it, but try to understand it. It's very important to us that people just listen — decide what you want afterward, but just listen. Don't let anything get in the way of that."

Holly and Janis hope their next project will be a drama. Janise Gamble, one of the inmates in *P4W*, was sentenced to twenty-five years in prison for being party to a crime her husband committed. "If we can raise the money, her life story will be the next film we make. We don't think she should be ignored or forgotten, because we don't think her prison sentence is fair. Twenty-five years with no parole is a long time, especially when you didn't kill anybody."

In one scene in *P4W*, Janise Gamble expresses her feelings about Debbie, another inmate of the prison, who is about to be released. Janise becomes very emotional about the loss of her friend. "When we first saw Janise and Debbie in the prison," says Holly/Janis, "they didn't even seem like part of the prison community. They were always by themselves, always together, and we wondered if they were just two pretty girls in prison who stuck with each other so they wouldn't be muscled by other women in the prison. Then we found out that there was this incredible love story. They were really in love. It was beautiful."

Holly and Janis have always worked extremely well together and have said, only half jokingly, that if one were to die, the other would probably not continue making films. They are very tight partners; they have a wonderful working relationship; and they are a family. Last Christmas, Holly's mom cooked Janis a turkey and Janis's mom knitted Holly a sweater.

Personally, I can't imagine one without the other. They complement each other almost ridiculously well. So, whether Holly and Janis actually exist, or whether they are a very convincing split personality, I expect to see them/her together for a very long time. □

A review by  
Chris Bearchell

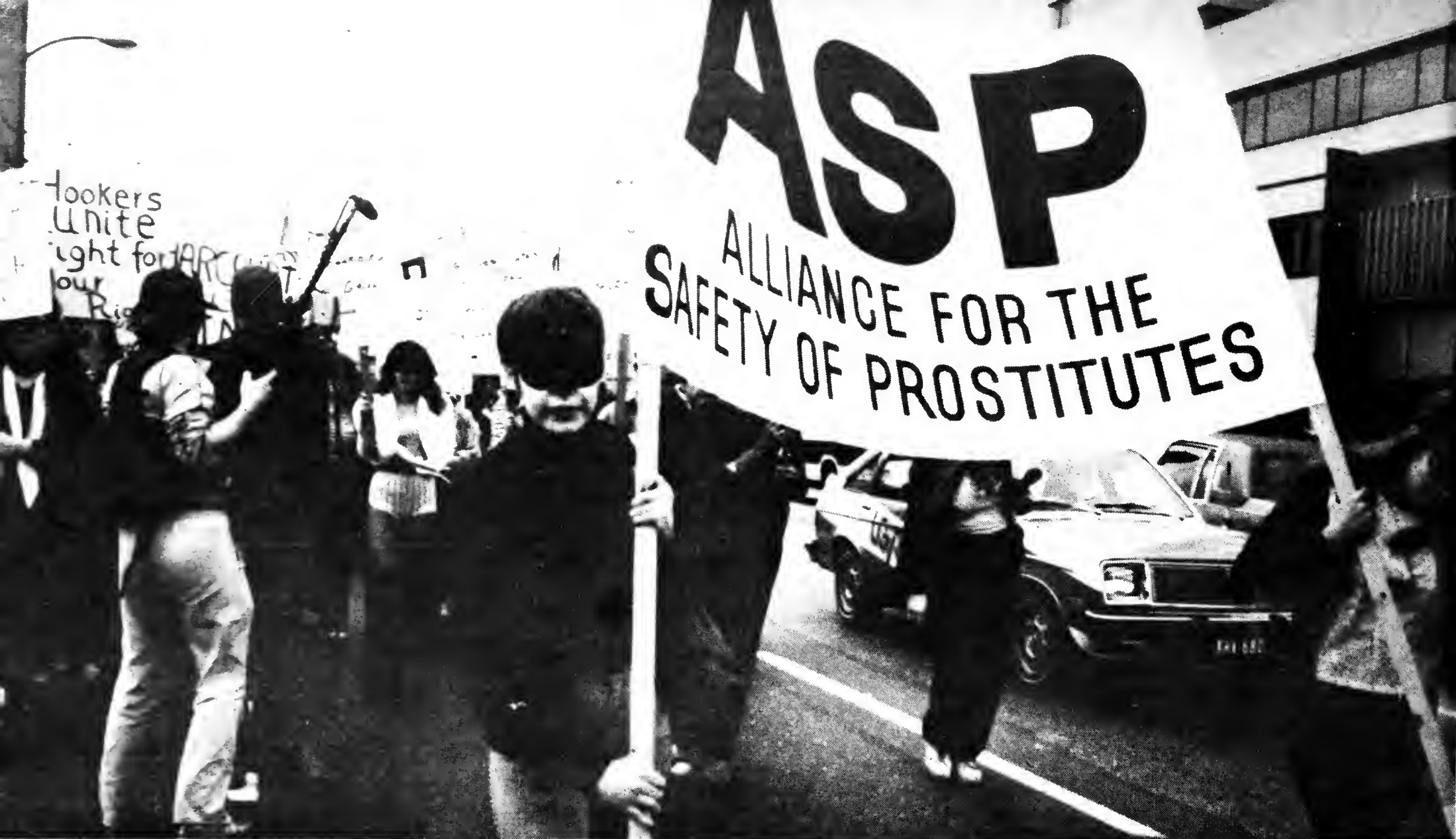
## HOOKERS ON DAVIE

affords lesbians and gay men a couple of unique opportunities: the chance to compare our own sexual-minority-turned-subculture with another; and a chance to see how members of our community fare within that other. Hustlers, transvestites and transsexuals receive their fair share — or more — of the filmmakers' attention. And the parallels between the experiences of hookers and queers goes far beyond the common contempt of the law-makers and -enforcers who see all of our bedrooms as bawdyhouses — places resorted to for the practice of either prostitution or acts of indecency, according to the Criminal Code. From the confusion and anxiety of our mothers to bashing on the street, from the anger of a new-found political voice to the fear or shame that prompts some protestors to don black masks, we share a lot of common ground.

Research took the resolutely independent team of Cole and Dale to Vancouver — "the prostitution capital of Canada" — where the Alliance for the



photo: Sonja Mills



Safety of Prostitutes (ASP) directed them to Davie Street, not because it's typical, but because it isn't. Hustlers and hookers, some of them transvestites and transsexuals, work the same territory on Davie, and help one another cope with the hassles of the street. Once introduced by ASP, Cole and Dale had to gain the confidence of their would-be subjects. Eight people — men and women — eventually became the characters whose stories are told in the film. Cole and Dale seem to have developed the closest connections with Tiffany, a transvestite, and a transsexual named Michelle. The end result is a dramatic portrait of a vibrant, if not always kind, street and of some of the most interesting people who live and work on it.

Cole and Dale call their approach to documentary filmmaking "direct cinema," a combination of *cinema verité* — in this case consisting mostly of footage shot from a van while the characters ply their trade — and interviews (minus the interviewer). Direct cinema requires, or perhaps creates, a rapport bordering on identification between filmmaker and subject. Davie Street belongs to the filmmakers almost as much as it does to those whose world and perspective are documented in the film. And the film belongs to Michelle and Tiffany and the other six characters almost as much as it does to Cole and Dale.

The straight residents of Davie and the cops who walk the beat are not included — Cole and Dale do not pretend to be objective. (The only "outsider" to take up substantial space in the film is Michelle's mother.) The voices of the hookers on Davie come through loud and clear. And unexpurgated. Like all targets of anger and violence, Michelle dishes out her share: she blows up at Tiffany in a bar, admits to stabbing tricks in self-defence. Yes, stereotypes are confirmed here, sometimes even embraced, in the process of revealing the surface for what it is while, at the same time, revealing the underlying humanity. There is no way for a sensitive viewer not to feel sympathy for the characters in this film.

Cole's and Dale's direct-cinema techniques were used effectively in *P4W*, where the bell-jar world of a women's prison was particularly suited to them. Davie Street is, in their words, a less-controlled environment, and one that seems to illuminate the limitations of direct cinema. Documentary filmmaking is fraught with pitfalls for a cinematographer with a conscience. The very term "documentary" creates in a viewer an unreasonable expectation: the direct rendering of reality on film. Cole and Dale have a conscience, and direct cinema seems to be their way of trying to reduce themselves to extensions of their equipment so that their preconceptions do not influence their films. But distortion is inevitable: regardless of conscious intentions, the camera cannot simply passively record. It selects, frames and shapes experience, information and ideas. By scrupulously trying to avoid imposing their own interpretation, Cole and Dale don't provide us with quite enough context to understand fully what we are seeing on the screen. The film explains, for instance, that Davie Street is unique, that the collaboration among hustlers, queens and female hookers keeps the street "pimp-free." But how is the viewer to appreciate the significance of that without something to compare it to, without the knowledge of how prostitution is carried on a few blocks from Davie on streets where hookers are controlled by pimps?

In contrast to their usual role as pimps in uniform (see *TBP*, January/February), the cops on Davie are shown as disinterested. The film doesn't say anything about the current nationwide police campaign for stronger laws to allow them more control over prostitution, or hint at the tension they've helped create between hooker and their neighbours by claiming that, without these laws, nothing can be done to deal with the "problem."

Cole's and Dale's desire to avoid a script made up of their own preconceptions is understandable and admirable, but it doesn't mean that a script doesn't get written along the way. Just as inter-

**"Hookers on Davie puts on the screen contradictions that could have been enlightening if they'd been explored. Prostitution is just a job, the characters insist; they have a right to be proud of what they do. Yet they wear masks to demonstrations. Why?"**

pretation without information produces an incomplete picture, so too does information without interpretation. The conscientious filmmaker is one who *distinguishes* between the two, not one who eliminates either one in favour of the other.

*Hookers on Davie* puts on the screen contradictions that could have been enlightening if they'd been explored. Prostitution is just a job, the characters insist; they have the right to be proud of themselves and what they do. Yet they wear black masks to demonstrations. Why? The movie implies that they are not in the sex business by choice. But are most of us ever in any line of work completely by choice? At the demonstration, the hookers demand "Alternatives not laws." Alternatives to the law? To working the street? A straight audience could read the hookers' placards as a plea for alternatives to prostitution *per se*. The film doesn't attempt to explain the enigmatic picket signs, but it does present an unrelenting picture of violence, drugs and despair. Sure, that's part of their reality, but presenting victims — even in their own terms — without asking where the victimization comes from is not enough. Are the people in this film victimized by bad upbringings? Or by the way our social system exerts control over them? These questions are too impor-

tant to leave to implication, to the hope that the camera will catch the answers by accident. It's one thing for a film to produce sympathy, quite another for it to generate pity. Perhaps the characters who shape the film are so inured to disapproval that they don't distinguish between sympathy and pity. But surely they don't want sympathy translated into a desire to save them from themselves, to force them off the streets. The supportive filmmaker should ensure that no such misinterpretation is likely.

Cole and Dale have done what no other Canadian filmmaker has done: they have opened the door on this once-hidden world and invited us to look in. But our glimpse is limited. We want to learn, but our learning would be easier and more thorough if they'd provided us with a map of the terrain. While they have produced a powerful portrait of an unusual street and the men and women who populate it, they've left some of the hardest questions unasked.

Perhaps these questions cannot be properly asked or answered in the medium of documentary film; maybe they can only be asked by natives of the world that is under scrutiny. The men and women of Davie Street may be the only ones who could produce a really useful map for us. Cole and Dale have taken the first steps to educating people; they ask that we listen, and we should. The next examination of the issue has to go further. It has to ask the tough questions. That kind of political analysis can best be done from the inside, looking out. Next time, the prostitutes should step out of the roles of characters, subjects, victims, get their hands on the cameras and aim them not simply at each other, but at the world that shapes the lives of hookers on Davie Street. □

*Hookers on Davie* is currently showing at the Carlton Cinemas in Toronto. The film will have its Vancouver premiere at the Ridge Theatre May 17 at 9:30 pm, during the Vancouver Film Festival, to be followed by a continued run at the Bay Theatre — on Davie Street. *Hookers* will also be screened at the Victoria Film Festival May 26.



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The conditions of homosexual life in North America have changed so profoundly and with such rapidity in the past four decades that the term "history" is now being applied to the youthful experiences of people who are not yet middle-aged. The passage of a mere twenty years has been enough to render gay literature historically quaint, and the customs of the 1950s are presently attracting as much attention as newly discovered artifacts from a lost civilization.

Like early French radicals, who restarted the calendar with 1792 as the year 1, the gay movement of the 1970s tended to assign all gay culture from before 1969 to the dustbin of prehistory. Fortunately, the 1980s have given us a longer view of our development as a community, thanks to such groundbreaking work as Allen Bérubé's research on gays during World War II. The period between the war and the Stonewall riot was a critical one in gay history. The corresponding period in North American gay fiction began in 1948 with the appearance of Gore Vidal's *The City and the Pillar* and ended in 1973 with the publication of Rita Mae Brown's *Rubyfruit Jungle*. Although since overshadowed by the literary explosion of the 1970s and '80s, a significant body of writing on gay themes appeared during this twenty-five-year period, far exceeding in both quality and quantity what had gone before.

Recently, some of these titles have begun to reappear in print. Just two years ago, Alyson Publications brought out a new edition of James Barr's classic 1950 novel, *Quatrefoil*. Now, after more than fifteen years out of print, North Point Press is publishing one of the major American gay novels of the 1960s: Sanford Friedman's *Totempole*.

The original *Totempole* was published in 1965 by Dutton, the same company that had printed *The City and the Pillar*. The cover of my battered 1966 Signet paperback, which I bought second-hand some years ago for ten cents, describes it as an "underground novel" which "presents a man's life solely in the form of sexual experience." This suggests that the book is full of explicit sex. It isn't. The major theme is Stephen Wolfe's development as a sexual being, his denial of his homosexuality and his eventual self-acceptance. A coming-out story, in other words.

The bulk of the novel describes the hero's childhood and adolescence. The eight chapters are named for different "totemic" figures, mostly animals, who represent the stages of Stephen's sexual and moral development. Sometimes this scheme works well, as in the chapter, "Monkeys," which describes Stephen's discovery of both manual masturbation and sexual guilt. The contrast between the decorous asexuality of a plush animal toy and the nasty public sex habits of simians in a zoo reveals the artificiality of what our culture considers human. At other times, the author's scheme shows signs of strain. The chapter entitled "Rats," for example, does contain plenty of references to unpleasant rodents, but they do little to illuminate the main character's development and the title remains cryptic at best. The totem motif, in such cases, seems artificial and unduly programmatic.

The most ambitious, and most difficult, aspect of the book is its evocation of childhood eroticism. At their best, Friedman's descriptions have a vitality

**Totempole** by Sanford Friedman. North Point Press (850 Talbot Avenue, Berkeley, CA 94706), \$13.50 pbk (US).



TOTEMPOLE AUTHOR SANFORD FRIEDMAN

## COMING OUT BEFORE THE YEAR 1

that renders them believable and which is likely to remind the reader of his or her own early experiences. Stephen's first erotic responses are literally oceanic, a theme which is sustained throughout the novel. The author has the right instincts; unfortunately, they are too often hobbled by the conventions of Freudian psychology. Yet at other times the novel seems to challenge those conventions. Stephen's early sexuality is sweet, playful and unselfconsciously homoerotic. His "perversion" is the gradual crippling of this innocent sensuality by adult guilt, in the name of science and religion. Stephen learns to hate himself and cut himself off from the possibility of love.

Despite numerous opportunities for sexual expression, Stephen does not become whole until the last section of the book, when he is serving in the army in Korea. (The military experience was a common feature of gay fiction in the decades after World War II.) There his capacity for self-acceptance is awakened by the love of a North Korean doctor. Stephen learns that, like Korea, he is in partition, his mind and body at war with one another.

There are only a few incidents of actual sexual intercourse in the novel. The author's elliptical phrasing prevents these accounts from being explicit or even particularly sexy. There is, however, a climactic (in more ways than one!) scene that affirms ass-fucking as not only good and pleasurable, but as profoundly liberating as well.

Those passages of *Totempole* that describe Stephen's adolescent struggles with sexual guilt in the context of a middle-class New York Jewish family echo some of the bitter humour of Philip

Roth. While Friedman's scenes are rich in comic potential, they are ultimately less savage, and less funny, than Roth's. They communicate the sadness that comes from the frustration of the human capacity for love. It is no small accomplishment that the author maintains our sympathy, not only for Stephen, but also for his confused and anxiety-ridden parents.

Interestingly, it is Friedman's attempt to validate and affirm gay sexuality which seems most to date his novel. Among the North American novels of the pre-Stonewall period, it is those which take homosexuality as an unquestioned given, such as Christopher Isherwood's *A Single Man*, Jane Rule's *Desert of the Heart* and James Baldwin's

*Another Country*, which are today the easiest to read. The more self-consciously propagandistic works, notably *The City and the Pillar* and Baldwin's *Giovanni's Room*, seem far more distant. They plead our cause within the framework of a debate whose terms are outside our control. These last two novels end in death — one by murder, the other by execution. *Totempole* appeared at a time of cultural ferment and falls somewhere in the middle. While it takes homosexuality as its central concern, the novel ends not in death but in rebirth. It reflects the shift that was taking place between the 1950s concern with the "why" of homosexuality and the 1970s interest in the "how." What emerges is less an explanation of homosexual desire than an examination of the forces that thwart its expression.

The original publication of *Totempole* prefigured by only a few years the emergence of the modern gay liberation movement. Its reappearance now is a sign of our growing maturity and self-awareness as a community. It's an occasion to celebrate. Robin Metcalfe □

### FILM

## Rape, ugly bears and farting dogs

**The Hotel New Hampshire.** Dir: Tony Richardson. Orion Films.

Tony Richardson's film of John Irving's *The Hotel New Hampshire* is a failure, and a mess, but an interesting mess. It's as choppy and uneven as Fassbinder's *Querelle* and, at times, nearly as pompous. But it's very lively — one damn thing after another hitting the fan. But at 108 minutes the film is too short, too much a Selected Dramatic Highpoints stitched into a fury.

Too bad. *Hotel* is Irving's best novel to date (much better than the overly-crowded-about *The World According to Garp*) and is not entirely untranslatable to film. As a lurid fairy tale about a wierd family who lives out a dream of trying to manage a successful hotel, the book is frequently catastrophic, reflective, funny, serious, deliberately maudlin, very ironic, obvious and gently mysterious. A telegraphed doom informs everything. Irving uses domestic routine as a grounding for the appalling caprices that flame and stick to the hapless Berry family like stigma to a hooker.

What spoils the film adaptation is the loss of domesticity and ironic overview, the untidy scripting. Director/screen-

Kinski, Lowe and Foster in *Hotel New Hampshire*: "let's not get too serious here, eh folks?"



writer Richardson is given to both sensationalism and bowdlerizing, and mistakenly thinks he's still directing *Tom Jones*. So the film whirls into hit-or-miss country. The idea of using an off-hand, casual but exact rhythm for action scenes works marvellously for the dinner table fight, but is slack and crude in the opening and closing sequences. The rape of Franny (Jodie Foster) is vivid and awful, casts the right amount of long shadow, and the erotic tension between Franny and her brother John (Rob Lowe) is tactile and the most consistent thing in the film. But its consummation, comic and serious in the book, is ruined here by glibness and visual jokes that remind my nose of Jerry Lewis.

Richardson's sloppy adaptation constantly reminds us—let's not get *too* serious here, eh folks! Like, let's not mention *why* Sabrina Jones has false teeth, or that Father actually went to bed with hookers after Mother died. And tone down the lesbian sex from cunnilingus to innocent necking, and obscure *why* Frank doesn't have boyfriends (this one's Irving's fault, actually). Better abbreviate Mother's death too. But since revenge is big, let's tart up Franny's revenge of Chipper Dove; let's keep Frank's humiliating mud-fuck and his revenge for it. Let's have more or less equal balance among the victimizations but *not* get into the finer points of incest, racism, parental death or gay sex. It's time to tone down that damn farting dog Sorrow as a symbol, and cast glamorous clotheshorse Nastassja Kinski as the ugly Susie the Bear!! That'll crock 'em!

Not me it didn't.

A postscript of praise — hats off to the acting, especially to Foster, Lowe, and Jennie Dundas, as Lilly, the self-confessed dwarf. And I'm glad all the sex in the film is realized without judgment, that rape is not confused with sex.

Colin Smith □

## HEALTH

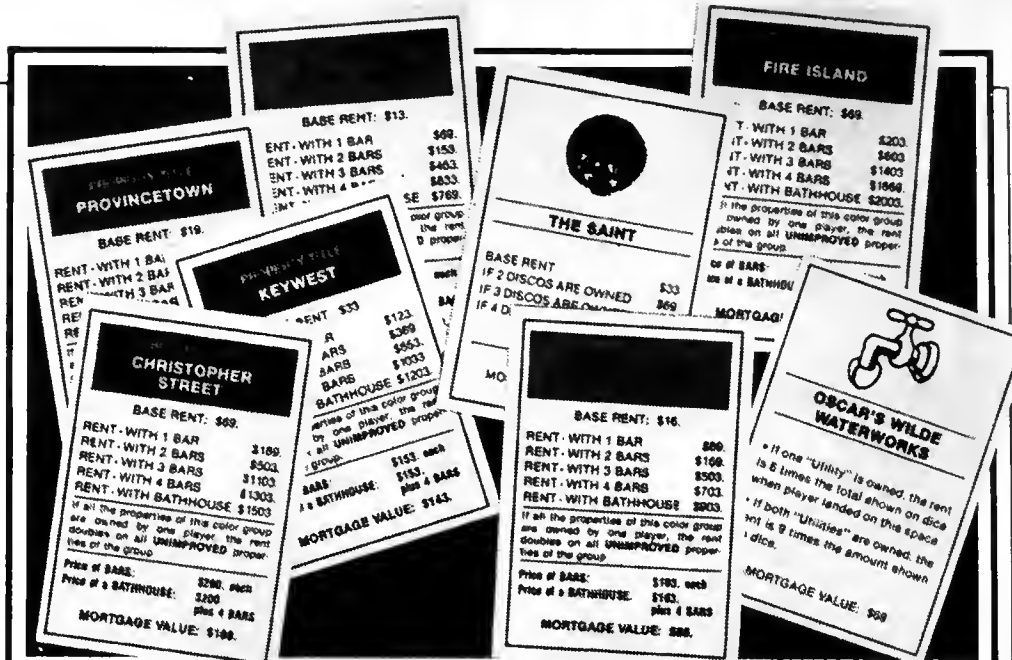
### Sense and sensation for an AIDS overdose

The AIDS Fact Book by Ken Mayer, MD and Hank Pizer. Bantam Books, \$3.95.

Everything You Must Know About Acquired Immune Deficiency Syndrome, the Killer Epidemic of the '80s, by Janet Baker. R & E Publishers (Box 2008, Saratoga, CA). \$7.95 US.

Perhaps I shouldn't write what I am actually thinking. Many might think it is insensitive while nearly two thousand surviving AIDS patients continue to struggle valiantly with their illness and many of my medical colleagues press on with their treatment and support of them. But, the fact is, I've OD'd on AIDS! For two and a half years I have thought about AIDS every day, read, written and lectured about it incessantly, suspected it more than I have seen it, attended conferences, sat on committees about it. I've dreaded its advance and have been awed at our community's response. I have thanked Whomever that Toronto, where I live, has been largely spared. I have even dreamed about it.

After all that, who would have expected that I would find *The AIDS Fact Book* not simply far from boring, but interesting? It's wonderful! — clear without being condescending, and complete without being overwhelming. It gives as good an outline of the immune system and other complicated medical aspects of AIDS as I can imagine needing. It treads very well the fine line between being politically correct about the unnecessary exacerbations of the AIDS problem that come from social prejudice and its effects on each of us personally, and being cautiously clear in its recom-



The dice are rolled and your token, a pair of handcuffs, lands one space before "Castro Street," the property with your bathhouse on it. You pick up a Sleaze Bag card and are instructed to either give a heart-wrenching rendition of Blanche Dubois emoting "I always depend on the kindness of stranger" or be banished to Straight City.

This, as you may have guessed, is no ordinary board game. It's *Gay Monopoly*, a wonderful new version of the old standby, from the Parker Sisters (of Fire Island Games, Inc.). The whole set is a hoot: from the cast-metal teddy-bear token to the full-colour board, you can tell this game is put together with care. And you're invited to change the rules and "be inventive like gay people always are."

The game is distributed in Canada exclusively by the ....It Store, and is available for \$27.98 at their Thunder Bay, Toronto, Ottawa, Montreal, Saint John, NB and Halifax outlets, or by mail order (add \$2) from 52 McCaul St, Toronto, ON M5T 1V9. About \$5 (all the manufacturer's profits) from each game goes to AIDS research and support groups. Parker Sisters also tells us that there's a lesbian version coming soon. So get a bunch of friends together, have yourself a ball... and see who ends up Queen of the Mountain!

Paul Aboud □

mendations about risk reduction measures.

And a very fine line that can be. I watched with interest while *The Body Politic* was criticized for seeming to ignore the real costs of AIDS while it tried to examine the destructive forces coming not only from outside but also from within the community, as we all struggled with our fears of annihilation. I also watched closely the debate within the gay and non-gay medical community about how far to go in promoting lifestyle changes as means of preventing the

spread of an infection that we did not fully understand.

Mayer and Pizer have also paid attention to both sides of all the arguments, deciding in the end that people are bright enough to guide their own lives if they have the information they need. At least until there is significantly more information known I don't think we can expect a better text for helping us make informed decisions than *The AIDS Fact Book*. Bravo!

It is unfair, perhaps, for me to go on to review Janet Baker's book.... Like a

### Stereotypes, soap operas and too-gentle voices

The annual convention of the American Culture Association and the Popular Culture Association was held this year in Toronto, from March 29 to April 1. About 1,500 people, mainly teachers of English, history, mass media, sociology and anthropology, presented papers in more than four hundred sessions. Three of the sessions were identified as Gay and Lesbian Studies, including one on the Toronto gay community organized by TBP and John Leo of the University of Rhode Island. Several papers in other sessions also dealt with lesbian and gay themes, but sometimes you needed to be really good at picking up on hints to realize what they were actually talking about.

Mark Dombrowski told one session that more than a quarter of the main characters in recent American gay fiction are still killed off by the end of the story. Many of these characters are relatively young. Another quarter of the main characters lose their lovers to the grim reaper and a few more become victims of alcoholism or blackmail. Dombrowski says that this is partly because of the conventions of tragic romance and partly because novelists don't know what to do with characters after relationships have broken up! The study was based on more than thirty gay novels written since 1975 that probably can be bought in a reasonably sophisticated general bookstore. (The official guide to Toronto produced for the conference listed every specialist bookstore in town except Glad Day Bookshop.)

These novels are likely to have some effect

on the image that American gay men have of themselves; stereotypes can become a self-fulfilling prophecy. Measured by a standard scale developed in 1975, the occupations of the main characters on aggregate are gender neutral, if not slightly "feminine." In other words, these novels still tend to reinforce the typical image of gays as writers, artists and entertainers. Florists, hair stylists and ballet dancers appear as secondary characters. There are some students, hustlers of course, and, in the novels of Gordon Merrick and others, characters who are either filthy rich or waiting for the wealthy aunt to die.

Although none of the novels suggest that gays are emotionally unstable or are "child molesters," promiscuity is everywhere. On the other hand, there are many silences. There are few characters over 40 years old, and gay rights, political action and religion don't seem to exist. The eloquent condemnation of war in *The Boy Who Picked The Bullets Up* is one of very few treatments of such issues.

Dombrowski criticized the continued, though subtle, stereotypes that continue to exist in American gay fiction. Many of the writers themselves are gay and the stereotypes are therefore to some extent self-imposed. Young readers, Dombrowski suggests, may unnecessarily restrict their choice of occupation. And tragic romance seems an unrealistic form for a subculture that loves life so much.

The second gay studies session had an interesting presentation by Rod Carveth of Cleveland State University. He described research showed that women and men who watch TV soap operas had more liberal attitudes to abortion, divorce, extra-marital sex and homosexuality than do those who eschew the soaps. The more liberal attitude to homosexuality exists despite the scarcity of lesbians and gay men in

soaps. Carveth's research did not actually show that soap-watching causes more liberal attitudes. One commentator suggested that men who watch soaps on TV are "different."

There were three papers on popular music that also dealt with sexual politics. Leslie Rothaus from the University of Wisconsin described punk femininity as having the effect of fending off unwelcome male advances, even though styles that make women feel tough leave them open to taunts of being "lezzies." Rothaus described punk as a response to chronic unemployment, especially among young working-class women. For some, punk style is a way of coming out as lesbian.

Harris Taylor, a free-lance video artist and writer from Guelph, Ontario showed a video on women in Toronto's new music culture. In the same session Robert Wallace of the Aids Committee of Toronto and teacher of English at York University, described the problems posed for feminist and gay musicians by acceptance from the entertainment industry. Success often is accompanied by restricted opportunities to speak, dress and act openly in opposition to the dominant culture. In Canada, of course, this includes our massive domination by US culture industries. In this respect everyone in Canada is marginal.

In the Clarendon Room of the Westbury Hotel, four women spoke about utopias in women's science fiction to an audience of twenty women and three men. The voices were gentle. I wondered what other voices these walls had heard in the years when the Westbury had been a meeting place for the Communist Party, and more recently when gay men spilled over into the hotel from the only two gay bars that then existed in Toronto. How could the voices be so gentle?

Women's science fiction of the nineteenth

century was almost always critical of marriage as an institution. Some novels hinted that women could live without men. After 1875, to suggest this seemed to have become more difficult. But all of these novels were critical of what were seen as the men's values of individualism, competitiveness, violence and war.

Today it is being suggested that in these novels, motherhood and child-rearing are the primary human activities. Another voice finds them an argument against logic and linear thought and for wholism, continuity and community. As the tranquil voices of the speakers described this comforting and close world, I wondered who they were arguing against. Who wouldn't subscribe to such a notion of community and mutual aid, put that way? Who wouldn't give anything at the end of a long day of argument and uncertainty for such a world?

Anything? Because there was something here that wasn't being said. About one-third of the imaginary worlds created in women's science fiction since 1970 eliminate men completely. But the word *lesbian* was never spoken.

I wanted to ask why nobody said that we were dealing here with several lesbian novels. I didn't, because somehow it seemed a violent thing to do. I thought of all of the gentle and confident voices in my own life that never had to assert their heterosexuality, and the violence of that assumption. I thought again of the many voices throughout the years that had been heard by these walls. Some of them must have been angry. Not because they wouldn't have chosen to speak with gentle voices, but because it was necessary that certain things be said.

Alan O'Connor □



second helping of dessert pressed on by a doting grandmother, whatever was good in it might only have been lost to a satiated appetite. It is not that it is a bad book; certainly, it is factually correct. But it is plain confusing in some ways, for example, the apparent credit of authorship to Janet Baker. It seems to be an amalgam of extensive quotations from other publications, linked together with introductory tidbits. Perhaps "compiled by" or "edited by" would have been more honest. The format makes for disjointed reading. Even the cover is irritating in its cheap design and evident sensationalism. Forget this one!

I may not have read all of the available AIDS books, but, after *The AIDS Fact Book*, I hardly think I need to.

Stephen Atkinson □

## ART

### Everyday eroticism

**Sex or Symbol** by Catherine Johns. University of Texas Press, \$24.95.

This book may be written in a fairly light style, but it contains the important message that the ancients, both Greeks and Romans, viewed sex and sexuality in a completely different light than we do. Much of what has been called *erotic* art is not, argues Johns, because our own sense of the erotic has been so formed by our Victorian forebears that we view the sexual nature of much antique art incorrectly. Sex, far from being taboo, was for the Greeks and Romans a natural part of life and an integral part of worship. The fertility rites of Dionysus and Priapus were of fundamental importance in an agricultural economy, and the image of a phallus had an apotropaic (ie, prophylactic) function, warding off evil spirits.

Out of the confusion of *erotic* images, Johns distinguishes four types: those which are specifically religious; those which are apotropaic (ex-votos and good-luck charms); humorous images; and finally, those which are intended to be erotic. With the aid of some fine illustrations, Johns provides examples of all of these categories, noting, in passing, the prevalence of postures which reveal the genitalia of the participants; that women are more passive in Greek images; that anal intercourse does not usually appear in Greek "homosexual" images; and that tenderness rarely seems a part of these images. The homosexual images are, in fact, quite tame, generally an older man caressing a youth. Because these mentor and protégé relationships constituted what was publicly accepted gay life in Greece, none of the illustrated examples shows two men of similar ages.

While present in Sappho's poetry, lesbian images do not enter the world of common images. Despite having provided us with the word "lesbian," the ancient Greeks seem to have found lesbian imagery of little interest.

The objects Johns discusses are, with a few notable exceptions, low art — applied decoration to mirrors, pots, cups and small tokens and amulets. This fact is crucial to the book's argument — that sex was viewed as a part of life, not as aberrant behaviour, in ancient times. Everyday objects were decorated with sexual images; they were not different from objects decorated with other subject matter. Sex and sexuality (gay or straight) were an integral part of life.

Johns shows that the categorization of sexual imagery as evil and separate is an error of the Victorians, whose strictures still misinform us, paradoxically elevat-



Pan group from Herculanum: "Sex, far from being taboo, was a natural part of life and worship"

ing sex to a status it did not enjoy in ancient times. The Greeks and Romans were generally more accepting and thus saw the superb Pan group from Herculanum (Pan fucking a goat) as a great work of art, not as a scene of unspeakable bestiality. This book will have performed a great service if it helps some of our contemporaries to do the same.

Ian Thom □

## WRITING

### Status (quo) seekers

**Mae West Is Dead: Recent Lesbian and Gay Fiction.** Edited by Adam Mars-Jones. Faber and Faber, \$9.95.

This anthology offers twenty-one new short stories by British and American writers and one Canadian, Jane Rule. The introduction by Mars-Jones is an insightful critique of *Vermillion* and *Cobalt*, two gay detective novels by Nathan Aldyne. The stories are equally divided between men and women authors and range from bad to excellent.

One of the things that struck me about the book is that most of the characters, especially the lesbians, seem to be, or definitely are, middle-class. When given, the occupations of the lesbian characters are: a lawyer, a dentist, a graduate stu-

dent who lives with the dentist, a physical education instructor, a nurse, two secretaries, and a (white) blues singer. Except for Merrill Mushroom's butches, and Sandy Boudher's secretary, the lesbians shown here seem fairly well integrated into the socio-economic status quo, and as such they pose no particular threat to the system.

Is this a trend, or was it simply Mars-Jones's editorial policy? Another curious fact: All the lesbian stories, except for Mushroom's, are about encounters with the straight world. Only two of the lesbian characters are shown to have lesbian friends.

The men, for some reason, are more willing to examine gay interaction and economic questions. Daniel Curzon's "Victor" poses an interesting checkmate between a gay teacher, a black woman, and the military. Richard Hall's remarkably complex "The Prisoner of Love" pits a gay liberationist against a monied clone, using a Puerto Rican hustler as foil. Clone sees the hustler as an exotic piece of trade. Politico sees him as a romantic victim of American imperialism. Hall shows us two sides of the same middle-class coin.

I don't mean to criticize the lesbian stories for their class preoccupations, especially not from a literary standpoint. Rarely did the social status of the characters interfere with the quality of the

### Fashion victim

I can't quite put my finger on why I loathe the Italian racing-car-driver gloves which some rock guitarists are sporting on their strumming hands — it has something to do with pose, fabricated allure and macho speed and heat. But I know exactly why I reserve so much hatred for the little black cords with which certain preppies among us connect the bows of their oh-so-retro Ray Ban sunglasses, allowing for round-the-neck dangling au chest. It's because the style qualifies as "offensive cool," a fashion so vicious, so intimidatingly correct that it immediately renders the wearer too cool to move. Sunglasses alone aren't a put-down, but Ray Bans scream "I've got them, you don't," and Ray Bans-with-cord positively pronounce, "Eat my dust."

No, hold it, wait a minute. I confess: the real problem is I'll never be able to wear the things. I wear glasses anyway, OK?, and so it goes without saying, Ray Bans are not for

me. That makes me so angry I want to smash furniture. I could get contacts and then I'd be able to wear Ray Bans over top, but that's not a good enough reason to shell out for contacts, is it? Well, would you? Seriously? Well, sure, I agree, I'd look fabulous in them, but... But just you wait: clip-ons are back in style, you know, the sunshade lenses designed for regular glasses, held on with those delicate little claws....

You'll be sorry. Yet.

Phil Shaw □



writing. Anne Leaton's "Idyll," one of my favourites, offers a refreshing replay of an old theme (lesbian attracted to straight) and is quite universal, in spite of the fact that the heroine wears nylons.

I must say, though, that the middle-class bias did worry me a little. A large percentage of the thrust of lesbian feminism has always been toward achieving professional and economic equality and status, and that's as it should be, but I wouldn't want to see it get too far out of hand. Theoretically, at least, it is easier coming out to your parents and the world at large if you're a lawyer than if, say, you work part-time as a waitress and spend your nights playing in a rock band. Being a lawyer does buoy one's self-esteem. One's lesbianism can be then seen as a small infraction of the rules.

But is this what we want? Does the size of one's paycheque really indicate one's worth as a lesbian? This works two ways, of course: another percentage of lesbian feminism has been aimed at downward mobility and the deification of the working class. Perhaps these stories reflect some sort of reaction to that.

Barbara Wilson's "Phantom Limb Pain," for example, presents two lesbian lovers, one an intelligent and aspiring nurse, the other a dull and lazy secretary. That seems rather a set-up. "I could never be a secretary, Sasha thought, irritated, pitying.... We're professionals, at least, though we don't get near enough money compared to the doctors. Still, it's a challenge. Always something to learn, emergencies where you can really help." In terms of reality, the situation could have been reversed, with a bright and restless secretary and a secure, apathetic nurse. It almost seems more likely.

I would have enjoyed reading, for balance, a story about a lesbian (or two) living a rich and happy life inside of a small income. One's job is, after all, not one's personality. A low income does not necessarily imply stupidity and squalor. It can even be argued that the vapid constriction of middle-class existence is in itself a form of squalor. To quote an old song, it's not what you do, it's the way that you do it.

Michelle Belling □

## AESTHETERA

### Non-fiction

**Mrs Oscar Wilde: A Woman of Importance** by Anne Clark Amor (Sidgwick & Jackson, \$19.95) is the first biography of the woman Wilde married early in his life, and who defended him even after he became disenchanted with her. Charles H Hession's **John Maynard Keynes: A Personal Biography of the Man Who Revolutionized Capitalism and the Way We Live** (Macmillan, \$27.50) is this year's second biography on the famous economic theorist. "Styled as a psychosexual biography," according to *Publishers Weekly*, "the book urges upon the theory that Keynes's creative genius was causally linked to his homosexuality." A L Rowse's popular **Homosexuals in History: Ambivalence in Society, Literature and the Arts**, returns in paperback for \$13.95 (Carroll & Graf).

New lit crit? In **Laden Choirs: The Fiction of Patrick White** (University Press of Kentucky, \$25 US), Peter Wolfe analyzes the extensive works of the gay Nobel laureate writer. Sarah Elbert analyzes those well-thumbed pages so many little women and little men have loved, in **A Hunger for Home: Louisa May Alcott and Little Women** (Temple, \$24.95 US), and sees in them an evolving feminist pattern in literature.

New plays? Doris Wilson's very funny **A Perfect Relationship: A Domestic Comedy in Two Acts** is available from Sea Horse Press for \$5.95 US. Also from Sea Horse is **Forty-Duce: A Play** by Alan Bowne (\$5.95 US), which *Variety* called "a powerful and

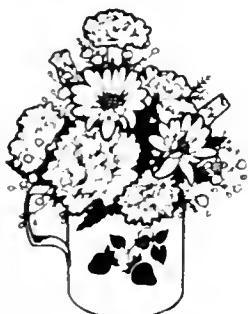
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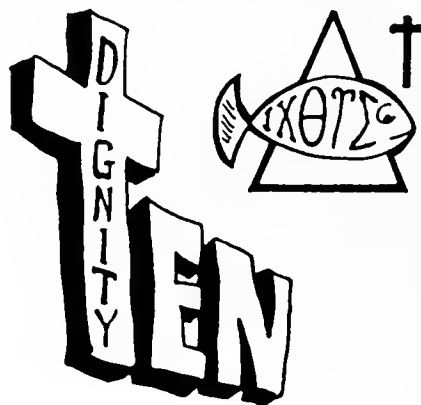
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fascinating excursion into the nightmare world of homosexual prostitution." It has just been transferred to the screen, in a film directed by Paul Morrissey and starring Kevin Bacon and Orson Bean.

**Foreskin: Its Past, Its Present and... Its Future!** by Bud Berkeley and J Tiffenbach, is available for \$18.95 from Glad Day Bookshop (648A Yonge St, 2nd fl, Toronto, ON M5Y 2A6) — no publisher is indicated on the book. **Prejudice and Pride: Discrimination Against Gay People in Modern Britain** is edited by Bruce Galloway, and is available for \$11.95 US from Routledge & Kegan Paul. **The Disease Detectives: Deadly Medical Mysteries and the People Who Solved Them** by Gerald Astor, includes material on AIDS and is available for \$8.75 from Plume (New American Library of Canada).

**Jenny Lives With Eric & Martin** by Susanne Bösche is a delightful true-life account, crammed with photos and drawings, of a young girl living with her father and his lover. Published by England's Gay Men's Press, the book is distributed in North America for \$7.50 by Alyson Publications (Box 2783, Boston, MA 02208).

**Medieval Latin Poems of Male Love and Friendship**, selected and translated by Thomas Stehling (\$31 US from Garland Publishing, 136 Madison Ave, New York, NY 10016), is the first anthology of its kind, and includes material ranging from the platonic to the overtly erotic.

Meet "Jason," a spirit guide from the other world, in **Down To Earth: The Jason Journal** (\$6.95 US from Synergy Publishers, Box 18268-D, Denver, CO 80218-0268). Jason, who seems to be very chatty, has given trance medium Ron Goettsche and transcriber Bob Fogg 250 pages of advice on relationships, health, abortion, sex, and how to act in gay bars.

### Fiction

Three new gay murder mysteries appear this month: **Dead Man's Thoughts** by Carolyn Wheat, and **A Death for Adonis** by E X Giroux, both published by St Martin's Press; and — for those who just can't get enough of Joseph Hansen's gay insurance investigator — **Nightwork**, the seventh in the Dave Brandstetter series.

**Christy Dancing** (Grey Fox, \$10.95) by John Coriolan, author of the "porn novella" **Unzipped**, is about four gay men holidaying on Fire Island. A lonely 35-year-old school teacher and a Hispanic street-boy fall in love in **Streetboy Dreams**, a first novel by Kevin Esser (\$7.95 US from Sea Horse Press, Box 509, Village Stn, New York, NY 10014). **Beauty's Punishment: The Further Erotic Adventures of Sleeping Beauty** by A N Roquelaure (Dutton, \$7.95) is a sequel to *The Claiming of Sleeping Beauty*, which was dubbed "a terrific turn-on in addition to being politically correct" by *The Advocate*.

The eagerly awaited **New Lesbian Writing**, edited by Margaret Cruikshank, should be out by now (Grey Fox Press, \$8.95 US). It includes poetry, fiction, autobiography and criticism. **Sisterworks: Stories by Women**, edited by The Fictive Collective, includes stories by thirteen Canadian writers and is to available this month for \$7.95 from The Women's Press (313-280 Bloor St W Toronto, ON M5S 1W1).

### Late news

Just received as we go to press, an announcement for the **First Annual Southern Women's Music and Comedy Festival**, taking place May 25-28 at the foot of the Blue Ridge Mountains eighty miles north of Atlanta, Georgia. Space does not allow for many details here, but participants will include Meg Christian, Teresa Trull, Robin Tyler, Rita Mae Brown and many, many more. Very reasonable prices, which include camping space, performances, hot showers, food and a dance every night. Four-hundred cabin spaces also available. For detailed info, call (404) 584-9177. Limited to 2,000 women (!).

Tangente Danse Actuel in Montreal is planning a three-week all-male festival in late October and early November called **Moment'homme**, and is welcoming participation from choreographers, dancers and performance artists. Call (514) 842-3532, or write 307 Ouest Ste Catherine, Montreal, PQ H2X 2A3. **John Allec** □



## SHARED GROUND

JOY PARKS

### Passionate extremes

For the first time in this column, I'm going to concentrate my efforts on only one author, one who is relatively unknown in this country, but who should (if success is the just reward of hard work, persistence, talent and risk — ha ha!) become more than just a footnote



Mia Albright: ideas no one else dared touch

in lesbian-feminist literature. I say this of Bronx writer Mia Albright, self-identified "nationalist feminist poet," performer and author, because this woman has one quality in limitless supply: a sense of almost reckless individuality and guts. I don't like all of her work, nor do I agree with all of her ideas, but her brass-tacks approach to truth really knocked me flying and made me realize that the work of this woman must not be ignored.

My introduction to Albright's work was her *Sappho's Citizens: A Theatre*. The novel, organized as a series of theatrical acts, tells the story of Agie, a long-time feminist politico. In Agie's own terms, "she was willing to die for all the womyn in the world, but no woman had ever asked her to so she was still alive." Agie is a wonder, doing all the things that would make the most Politically Incorrect of us cringe and run for cover. She has to leave her work at a women's centre because she takes the liberty of hiring a lesbian stripper for a fund-raising event. Agie dramatically voices her hatred and distrust of "wives who sell themselves and other women over to the oppressor." For that matter, she dis-

trusts everyone who doesn't see the world her way. But it is this larger-than-life character — who, given proper artillery, would blow every man off the face of the planet — who keeps us turning the pages. Not for the meek or faint-at-heart, this book demonstrates a radical theory of separatism no other lesbian writer has dared envision. Beneath the violence, irrationality and often ridiculous acts and thoughts of the main character, there is a complicated philosophy of how man has assumed a god-like figure in our society, whereby all else is bent in such a way that male power can never be proved evil. *Sappho's Citizens* suggests that the false god man has made of himself must be destroyed by legions of women willing to take up weapons, if there is to be justice in women's lives. Heady stuff, but presented in an absurdist and imaginative manner. On one level, *Sappho's Citizens* is a crazy romp through the life of a radical eccentric, on a deeper level, the book is a vehicle for Mia Albright to put forth ideas no one else has yet dared to touch.

And her poetry? As mentioned before, Albright is a performance poet, and I'm afraid a quiet reading of her poetry won't allow for the same effect as a dramatic reading might. As in her prose work, she is not the least bit self-conscious in claiming that women's/lesbians' oppression is the work of men and the women who support men's ambition and power. In *The Arrest of the American Feminist*, she uses the story of French revolutionary Theroigne de Mericourt, who led the poor women of Paris but who was later betrayed by them and allowed to be beaten by men, as a less than subtle metaphor for the American women's movement and the issues it ignores. Her two other books, *The Incompetent Gift of Violence Against Masters* and *A Scrap of Royal Need*, are tormented screams, complicated, brilliant works of poetry that cry out against centuries of pain, oppression, silence, and both physical and emotional abuse. Again in these works, the poet does not shy away from extreme political ideology, but uses her passion, her extreme reactions, to make sure that she is understood.

There is an original, unfearing mind at work in both the poetry and prose of Mia Albright. While I confess that I don't always, cerebrally, understand everything she writes, I have a gut sensation that this innovative writer represents a radical trend we in North America are about to discover. Her political style and literary flare is much like that of established French radicals Helene Cixous and Monique Wittig. Her work, like theirs, may make you laugh, it may make you angry, it may frighten you — but you can count on the fact that it will make you think. □

*Sappho's Citizens: A Theatre, The Arrest of the American Feminist, The Incompetent Gift of Violence Against Masters, A Scrap of Royal Need. All by Mia Albright, and available from Ananke's Women Publications, 2685 University Ave, 26D, Bronx, NY 10468. A fee scale of Albright's performances can be obtained from The Woman Poet's Theatre, at the above address.*

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## CLASSIFIEDS

### HOMES

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Downtown housing co-op at Elm and St Patrick Sts near Art Gallery of Ontario.

One and two-bedroom apartments with balcony or sunroom; from \$540 including utilities; spacious common facilities including exercise, hobby and recreation rooms; fully landscaped rooftop. Occupancy Winter 1984.

Join a resident-controlled non-profit community. Call 598-0308.

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##### OTTAWA BOUND

**WANT TO SHARE APT.** GWM looking for someone (preferably GWM) having large apt to share immediately. Hog's Back area or on canal. Am junior professional. Must have own room. Non-smoker. Discretion assured. If you think sex, don't write. Box 256, 238 Davenport Rd, Toronto M5R 1J6.

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### BOOKS

**MALE HOMOSEXUALITY IN LITERATURE.** Paths Untrodden Book Service, PO Box 459, Village Station, New York, NY 10014-0459. Catalogue \$2.00 US

### VOLUNTEERS

**ORGANIZATIONS** seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

**LESBIANS AND GAY MEN** wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

**HELP! CONNEXIONS,** a magazine that is a digest of grassroots work for social change, needs volunteer help with office work, writing, layout, indexing, etc. New collective members always welcome too. Call 960-3903.

### GROUPS

**NORTH AMERICAN Man/Boy Love Association.** For further information send \$1.00 US to: NAMBLA, Box 174, New York, NY 10018.

**FIND WRESTLING PARTNERS** in Canada and US Northwest. Join NW Wrestling Directory. Free. Box 1864, Stn A, Kelowna, BC V1Y 8M3

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OR WRITE BOX "A" 730 BATHURST STREET.  
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July 1st is

## Lesbian and Gay Pride Day

Volunteers are urgently required by the Toronto Lesbian  
and Gay Pride Day Committee to work on the  
entertainment and parade organization.

### We need you!

We meet at 8 pm at the 519 Church St Community Centre  
on the following Tuesdays:  
April 24, May 15, May 29, June 12 and June 19.

For more information, call 960-9402 (5:30 pm - 10:30 pm)

Free details: Menstrokers, Box 42667, San Francisco,  
CA 94142.

### G.O.O.D. (GAYS OUT OF DOORS)

BECOME A G.O.O.D. GUY. We are now organizing  
an outdoor activities and social club (camping, skiing,  
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a charter member and help plan and organize your  
club. For detailed information write PO Box 2751,  
Kitchener N2H 6N3. Let's make this work!

## MODELS/ESCORTS

EDMONTON. Hunky male escort, 31, 6' 180 lbs,  
hairy, prefer out-of-town hotel registered guest.  
Write Drawer E060.

### TORONTO

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"GENTLEMEN'S GENTLEMEN" — Two clean-  
cut good-looking males, 19 and 22, available for per-  
sonal escort/model services. 922-2089.

BRIGHT, ATTRACTIVE STUDENT (21), discreet  
and versatile, seeks position as personal escort. Steve:  
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"COME TO LONDON FOR A GAY HOLIDAY"  
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borough, ON M1W 3P4.

EXCELLENT CHEF looking for position with  
established restaurant or financial backing for a new  
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Drawer E334.

EFFICIENT, ENTHUSIASTIC MALE university  
student, has experience in the fields of banking and  
journalism, 50 wpm, excellent communication skills,  
pleasant personality. Seeks a position anywhere in  
Toronto. Drawer E352.

## MESSAGES

HEALTH QUESTIONS? PROBLEM with relation-  
ships? Write "This Ain't Ann Landers," Box 7289, Stn  
A, Toronto ON M5W 1X9. Anonymous if you wish.

Hugs and kisses to the Toronto *Right to Privacy*  
Committee. Where would we be without you!

## FRIENDS

### INTERNATIONAL

COLLECTOR TRADES family nudist mags. Eric,  
PO Box 711, Corona CA 91720 USA.

BLACK FELLOW, literary type, 39, in New York,  
would like to write interesting and inspired Cana-  
dians, bright guys 35-45, who enjoy good cor-  
respondence. Drawer E267.

LOS ANGELES gay male couple will share two bed-  
rooms in home with coupled Olympic visitors.  
\$55/day/couple. Write Tony, PO Box 1374, Sun  
Valley, CA 91353 USA

CALGARY STAMPEDE VISIT B/BI MALE  
WELL-BUILT, 5'8" 150 lbs, age 32, beard, educated,  
discreet, seeks pretty female or masculine top male  
any race, 23-33, parties, disco, friends and fun.  
Drawer E278.

TOKYO CONNECTIONS. Attractive blond GWM  
couple going Sept/84, wants fashion industry con-  
tacts. Any advice appreciated. 213-150 Douglas St,  
Victoria V8V 2P1.

I'M A 29-YEAR-OLD FEMALE, bisexual, happily  
married and I have a 6-year-old daughter. I'm now a  
farmer, but I used to live several years in a quite big ci-  
ty. I would like to find friends from other countries  
too. I have many hobbies, writing letters, collecting  
stamps, commercial stickers, books (mostly detective  
stories and fairytales), rock-records, big hairy dogs (I  
have Briard and Bearded-Collie, girls), fishing,  
gardening, knitting and other hand-crafts, reading,  
TV and video, all good sports, swimming, fast cars  
and big trucks, etc. Write to me, whether you're man  
or woman, in English please. Mrs Sirkka Salminen,  
Itä-Seppälä, SF-58700, SULKAVA, FINLAND.

### NATIONAL

DEAR SIR: I am from Poland. I would like to cor-  
respond with friends from Canada. I am 24 years old.  
I am student. I interested in music, films, theatre,  
sport. I know English, Russian languages. Tomasz  
Prochniau, 02-514 Warszawa 12, SKR.60. Poland.

## FRIENDS: FEMALE

### INTERNATIONAL

GAY WOMEN WRITE/meet everywhere! through  
The Wishing Well Magazine Program. Confidential  
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Ten years' reliable reputation. Tender, loving alterna-  
tive. Introductory copy US\$5 (mailed discreetly first  
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formation: Box 117, Novato, CA 94948-0117.

PENPALS WANTED. Seeking gay women from  
Canada and USA interested in exchanging ex-  
periences through correspondence. Alternative to  
meeting someone new. Drawer E310.

### TORONTO

WARM AND WITTY GAY FEMALE needs some  
romance in her life. Take a chance and reply to this  
ad. Drawer E265.

22-YEAR-OLD GAY LATIN seeks young educated  
Canadian lesbian with view to marriage for family  
reasons. Drawer E266.

TIRED OF MEETING HAT CHECK CLERKS in ice  
rinks? Are you a hot head? A woman IN LOVE?  
Tired of a good thing? I have a 1-year guarantee as a  
certifiably psychotic rodent who is undergoing a per-  
sonality change. I want to be Laurie Anderson. Do  
you?? Why not? If so, please send your story to The  
Rodent at Suite E336.

IN SEARCH OF THE BIG "O"? Do you rush to  
your mailbox every day for an invitation to your first  
(or latest) orgy? Drop us a letter (detailed and juicy) to  
say why you should be invited to ours. And who  
knows what the post may bring tomorrow? Drawer  
D723.

### ONTARIO

CHINESE BISEXUAL MALE, 26, 5'6", 122 lbs, U  
of T graduate, looking for bisexual female for  
mutually rewarding relationship and possibly mar-  
riage. Race no barrier. Please send descriptive letter  
with phone number and address. Photo appreciated.  
Will reply immediately. Drawer E094.

## FRIENDS: MALE

### INTERNATIONAL

TO BE FRIEND AND LOVER. Bearded, 38, 6' 180  
lbs, Levis-type, F/A, G/P, smoker, music-lover, un-  
conventional life, lots of affection, looking for some-  
one to love. Anywhere. Alive. Franz Schubert, Box  
1430, Succ Desjardins, Montréal PQ H5B 1H3.

HORNY, HOT, correspondence of all kinds wanted  
from anywhere. J/O — washroom sex, curious about  
W/S. Try me in your first letter. Drawer E291.

### NATURAL MAN

GOOD-LOOKING, AGGRESSIVE, hung stud, 29,  
6' 165lbs, moustache. Interested in getting to know  
other Canadians and Americans who are proud of  
their masculinity and enjoy sharing it. Photo ex-  
change a must before meeting. Drawer E198.



AUSTRIAN, 40s, 5'10" 180lbs, reddish-blond, frosted, trim moustache, hairy, uncut, J/O, tits fan, Fr, no Gr, no S/M, kinks, etc, seeking gentle, excessively hairy, taller, younger, bearded, slimmer, expert DIY types, very straight appearance, varied urbane interests, to correspond, meet when travelling. Photos, close description please. Drawer E251.

HONG KONG ORIENTAL, 27, sincere, honest, and easygoing, wants the same kind of friends. Loves travelling, reading, music, etc. Seeks friends everywhere. Plans to be in Canada. You will know what kind of person I am! Drawer E343.

FRIENDS NEED NOT BE LOVERS. Lovers need not be friends. When friends are lovers it is great. To be just friends is enough. Looking for friends and lovers from everywhere. Please write to Mike, Box 19184, Oakland Station, Pittsburgh, PA 15273.

NATIONAL

JO BUDDIES WANTED with big balls and cock. If you enjoy JO, talking dirty, phone calls, fantasies, big balls, bare feet, write now. Am 37, attractive. Drawer E271.

YOUNG GWM, MASCULINE, sexually versatile, to relocate for relationship with GWM, 50, in great shape. Reliable, sober, honest type only. Photo, full details please. Henry. PO Box 6864, Stn A, Saint John, NB E2L 4S3.

25 AND JUST COMING OUT. Into voyeurism and exhibitionism, would like nude photo exchange with young college jocks, wrestlers and others. Drawer E101.

50 GOING ON 15 relocating to luxury beach house in Victoria. Welcomes houseboy(s) for fun, work and freedom. Write for details. Drawer E226.

GOOD-LOOKING, COCKY, masculine married man, 34, 215 lbs, 6'4", into boxing, fist-fighting, seeks masculine, leather/levi top man to knock chip off shoulder to total humiliation. Discretion a must. Drawer E110.

GAY GOLFERS — CANADA — USA  
GWM, MID-30s, secure, stable, would like to correspond/meet gay men who love to play golf. Live in Alberta but travel frequently. Maybe we can arrange a match? Photo and phone if possible. Drawer E311.

BRITISH COLUMBIA

GOOD-LOOKING, SHY, DISCREET GWM, 21, 6' 165 lbs, blond, seeking attractive, athletic guys in 20s for possible friendship, may travel. Drawer E095.

ALBERTA

SOUTHERN ALBERTA FRIEND WANTED  
GWM, 47, ENJOYS OUTDOORS, cross-country skiing, gardening, looking for male for companionship in the Medicine Hat area. Reply with photo if possible, and phone and address. Drawer E284.

CALGARY

YOUNG GWM, 5'11" needs really hard bare-bottom whippings with strap, paddle or tawse to really burn my tail. Would love ongoing, reciprocating relationship. David, PO Box 4675, Stn C, Calgary AB T2T 5P1.

GWM, MID-AGED, HEFTY, seeks company for theatre, concerts, dining, travel and just friendship. Box 1062, Stn M, Calgary, AB, T2P 2K4.

TEDDY BEAR WANTS TO MEET YOU  
GWM, 36, BLUE EYES, brown hair lives alone, can entertain. Write with photo for fast reply. Looking for a sincere type for possible relationship. Drawer E298

GWM, LATIN, ORIENTAL sought for friendship by health-conscious Oriental. Phone, photo appreciated. Couples, penpals welcome. Box 1122, Stn G, Calgary T3A 3G3.

GWM, 26, 5'6", 130 lbs, physically and mentally healthy, professional, many varied interests, sexually versatile, reliable, humorous, positive, easygoing. Looking for man of similar character, 25-39 for companionship (relationship?). Let's get together for dinner or ????. Send photo if possible, all replies answered. I look forward to hearing from you. Drawer E318.

EDMONTON

PROFESSIONAL, 40s, frequent visitor to Edmonton, seeks friends for sex, fine food, travel, fine surroundings, classical music, theatre, tennis, swimming, racquetball, jogging. PO Box 5382, Fort McMurray, AB T9H 3G4.

MASCULINE ASS seeks singles, doubles, triples, or groups for gang rape. Will accomodate bis or married men only. Total discretion essential. Drawer E195

GWM, 24, 5'9" 125 lbs, varied interests wants to meet GWM, 25-40, into bodybuilding for exercise, friendship, possible relationship. Photo, Bob. Drawer E093.

EDMONTON, JUST ARRIVED, 25, GWM 5'8" 150 lbs. Enjoys swimming, badminton, volleyball, horses. Would like to meet other GWM 20-35. Drawer E279.

GWM, 6'1" 165 lbs, blue eyes, brown hair, young 36, fit, moderately hairy. Clean-cut, positive, quiet, affectionate. Computer programmer, own townhouse. Nature lover, non-smoker. Like good conversation, backpacking, photography, cycling, science fiction, folk music. Looking for committed relationship with non-macho male. Younger unshaved preferred, not essential. Your clear photo gets mine. Everyone answered. Discretion assured, expected. Bill, Box 42, Sub-PO 11, Edmonton T6G 2E0.

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COST

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YOU CAN SAVE IF YOU SUBSCRIBE

Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

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Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

CONDITIONS

All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you twice a week in a plain envelope. This service costs \$4.00 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

ANSWERING AN AD?

No charge. Put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open mail addressed to a drawer.

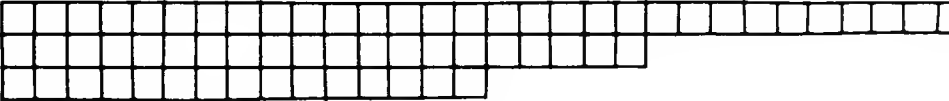
Postage here  
TBP CLASSIFIEDS  
Box 7289, Station A  
Toronto, ON M5W 1X9  
Drawer\_\_\_\_\_

HOW TO DO IT

Write one word per box. The amount in the box when you finish is the basic cost of your ad, but please be sure to add in the cost of a special head if you choose one. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.



BOLD (Max 30 characters)»»  
STANDOUT (Max 20 characters)»»  
GRABBER (Max 15 characters)»»



Write the text of your ad below, one word per box.

\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7	\$7	\$7	\$7	\$7
\$7.35	\$7.70	\$8.05	\$8.40	\$8.75
\$9.10	\$9.45	\$9.80	\$10.15	\$10.50
\$10.85	\$11.20	\$11.55	\$11.90	\$12.25
\$12.60	\$12.95	\$13.30	\$13.65	\$14.00
\$14.35	\$14.70	\$15.05	\$15.40	\$15.75
\$16.10	\$16.45	\$16.80	\$17.15	\$17.50
\$17.85	\$18.20	\$18.55	\$18.90	\$19.25
\$19.60	\$19.95	\$20.30	\$20.65	\$21.00
\$21.35	\$21.70	\$22.05	\$22.40	\$22.75

More to say? Just keep writing on a separate sheet of paper, at a cost of 35¢ per word. Business ads: 70¢ per word.

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Total cost of ad before discounts \$\_\_\_\_\_

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☐ Three or four runs. Deduct 20% - \$\_\_\_\_\_  
☐ Five to nine runs. Deduct 25% - \$\_\_\_\_\_  
☐ Ten runs. Deduct 30% - \$\_\_\_\_\_  
☐ I am a subscriber. I can deduct \$1.00. - \$\_\_\_\_\_ 1.00

DRAWER SERVICE

☐ Please assign number and forward replies. I enclose \$4.00 per ad per issue. \$\_\_\_\_\_  
Subtotal \$\_\_\_\_\_

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☐ I want to subscribe. (Add subscription cost to subtotal.)  
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DEADLINE FOR THE JUNE ISSUE: 5 PM, FRIDAY, MAY 11

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
Province \_\_\_\_\_ Code \_\_\_\_\_  
Expiry date \_\_\_\_\_  
☐ Cheque/money order enclosed  
Charge my ☐ Visa ☐ Mastercharge  
Card number \_\_\_\_\_  
Expiry date \_\_\_\_\_

Clip this form and mail it with payment to: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

First, and cheapest: BOLD!  
For just \$5.00, you get up to 30 characters of bold type to head off your ad. Here are a few examples:

MEET ME IN ST LOUIS  
OR EVEN DOWNTOWN Toronto would do. I'm looking for the great-looking guy in the Speedo bathing suit who ran out of Chaps last Wednesday. Call me at 591-7693.

AFFECTIONATE GUY SEEKS SAME  
I'M LOOKING FOR a man who'll give me all the loving I need, and who can take all the loving I have to give. Write Drawer DXXX.

Even better: STANDOUT!  
Up to 20 characters for just \$10.00!  
Check out these examples to see how *your* ad would look:

HOT BUNS, EAGER LIPS  
GWM, 36, 5'10" 155 lbs, would like to service you in every way possible. Have great ass and great technique. Drawer EXXX.

CABBAGETOWN APT  
MAN HAS APT TO SHARE in quiet section of Cabbagetown near TTC and shopping. All utilities, own room, non-smoker. \$300/month. Call 666-3223.

And for tops in attention-getting: GRABBER!  
An extra \$15.00 over the basic cost of your ad buys you up to 15 characters that will spotlight *your* message. Check out these examples:

SLAVE WANTED  
MASTER, 39, MERCILESS, seeks slave who is willing to surrender his all. Limits respected. Drawer DYYY.

CAR FOR SALE  
1980 RABBIT, good condition, blue, just driven occasionally to the bars, asking \$5,000 or best offer. Call James, 944-3214.

## Montgomery Leathers

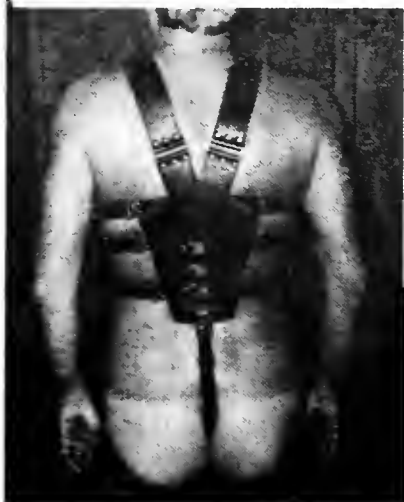
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Catalogue 3 now available!  
Illustrated 32 page  
catalogue  
\$5.00 + 90¢ postage  
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ASK FOR IT!

Adults only — must be legal age.

### No. 801 Dress Harness (Back view)



## Where the men come to play

*where real men do eat quiche!*

\$3.95 Sunday Brunch, noon - 3 pm  
Dinner every night, 5 - 10 pm, from \$2.50

Happy Hour daily: Beer \$1.25...

Saturdays: Free pool until 4 pm...

Thursday is Club Night...

Mon-Fri: 5 pm - 1 am Sat: Noon - 1 am Sun: Noon - 11 pm

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AT 18 EASTERN AVE., TORONTO

# THE TOOLBOX



# BAITS

592 Sherbourne St. Toronto, Canada  
(416) 921-1035

## WINNIPEG

25-YEAR-OLD MALE feeling rather lonely and isolated here. I consider myself decent, intelligent, creative, witty, caring, talented and modest. At some point in some time I would like to meet someone similar. Could this be that point in time? Drawer E177

GWM, 38, 5'11" 165, sometimes called Castro clone. Likes games and fantasy. Anyone wanna play? Drawer E317.

GWM, 6'2" 180, blue eyes, brown hair, 27, hairy, educated and fun, would like to meet Asian men 25-35 for mutual pleasure. If you would like to enjoy the company of a versatile and masculine partner — answer this ad! Drawer E340.

## NORTHERN ONTARIO

THUNDER BAY/NORTHWEST ONTARIO. Lonesome traveller, GWM, 5'10" 180 lbs, has unlimited supply of 43-vintage hot tight ass and improving deep throat for hot, hung, horny studs who enjoy exacting workouts. Photo a must with your explicit letter telling me what we're going to be doing one cold night soon. Drawer E131.

THIS 5'9" 144 lb non-smoking, non-drinking, affectionate guy aged 40 enjoys outdoors, hiking, canoeing, camping, firesides, exploring, kissing, hugging, touching, cuddling, wishes to share these interests along with confidentiality, discretion, trust, honesty, respect, consideration, with male companion to age twenty, especially well-hung "young boy" thinking of coming out. If you are of similar feelings, wishing father-type closeness, and are slim, athletic and versatile, send recent photo(s) revealing same with letter expressively describing yourself. Let's communicate for better knowing each other's interests, hopefully leading to enjoyable summer together as beginning to ? future. Drawer E281.

WANTED: 17-30, clean-cut, bi or gay male, 130-165 lbs, fit, inactive, Orillia, Baseborden, Barrie, for white, military bi male, 190 lbs, weightlifter, jogger, blond, in 20s. Box 873, Barrie, Ontario L4M 4Y4.

INTELLIGENT GUY, early 30s, slim and goodlooking, desires your friendship. There is much to do and enjoy in Sudbury. We could spend hours at Lake Laurentian or canoeing on Lake Ramsey. And then there are activities such as cinema, music, barbecues, and conversation. The more we socialize, the more we can enjoy. But first we must meet. Reply to all. Drawer E304.

## TORONTO

HANDSOME BI J/O STUD seeks action with other hot men. Am 29, 6' 165 lbs, moustache. Photo a must before meeting! Travel frequently — can accommodate buddies. If you want the best, then go for it! Drawer E049.

NONPROMISCUOUS, ATHLETIC, 36, 5'11" 155 lbs, masculine, well-built, enjoys outdoors, travelling, music, movies, theatre etc... seeks reliable compatible friend under 36 fond of affection, kissing, love-making with feelings. Photo appreciated (returned) Box 7303, Stn A, Toronto, ON M5W 1X9.

DOMINANT MALE, small, 45 yrs 5'7" requires very passive small male as companion. Reply with frank letter, photo, phone. Age unimportant. Drawer E204.

LOOKING FOR MEN into light or heavy B&D and fantasy. I love hairy bodies, and I'd like to make you do a slow strip. I am 6' 170 lbs, good-looking and a great body. Drawer E185.

GWM, SLIM, 5'6" 135 lbs, 45, straight-looking & acting, seeking male friend and great action. Race, age unimportant. Phone and photo please. Discretion assured. Drawer E261.

REWARD FOR BIG COCK, hot fuck ass belonging to a well-built 36, 5'11" blond. Can be claimed anytime. Hot letter and photo please. Drawer E263.

WELL-BUILT MAN 35, 6', wants slim, hot, pussy ass for dirty talk, finger play, cock fucking. Explicit letter and photo. Drawer E264.

ATTRACTIVE, PASSIVE, SENSUAL GWM, 25, 145 lbs, inexperienced, shy, smooth, extremely flexible body, seeks clean, attractive, masculine, very muscular bodybuilder, 25-35, for discreet, long, exhausting, sweaty, athletic, experimental, educational encounters at your place. Please write with photo and phone. Drawer E268.

GAY WHITE MAN, 41, intelligent, warm, caring, attractive, settled, seeks same for buddy/friendship and sharing. Age:31-42. Sincere replies only. Drawer E272.

ATTRACTIVE YOUNG CHINESE seeks masculine or slim male for love or relationship, 18-38. Photo if possible, sincere only reply. Drawer E262.

ATTRACTIVE GWM, 40, 5'10" 160 lbs, wishes to meet submissive male for B/D, S/M, etc. Any scene considered. I'm a sincere, stable, affectionate professional who is not into bars or baths. Limits respected. Novices welcomed. Reply in confidence. Drawer E269.

MALE, 48, would like to meet masculine male over 40 and up for good time. Drawer E270.

### GWM

GWM, 34, slim build, clean-shaven, looking for same. Guys 21-35 who could F/F and give G/S. Into giving and receiving. Photo gets prompt reply. Drawer E273.

FRIENDSHIP OF 40-55 ESTABLISHED GM FRIENDSHIP of 40-55 established GM wasp-type needed by same. I am 5'10" 160 lbs, masculine, good build, in mid-50s, enjoy theatre, dining, classical music and affection. Drawer E327.

CYCLIST: LOOKING FOR SERIOUS CYCLIST 50 to 70 miles/day for day outing, occasional week-end and 2 weeks holiday end of July. Possibly Montreal to Provincetown. Me: professional engineer, 33 years old, simple, organized, honest, goodlooking, in shape, straight-looking, seek similar to join me on my outings, possibly share sleeping bag. Drawer E330.

PROFESSIONAL ENGINEER in industrial management, French speaking, strong mind, honest, good and straight-looking, sensitive, likes reading, cycling, jogging, mildly wild sex, occasional toke, wine, going out. Can't stand TV, playing cards. 33 years old, 6'2" 180 lbs. Looking for somebody to share the best of life and possibly build a lasting relationship. Prefer well-balanced, positive, motivated real man. Drawer E329.

I WANT TO MEET a mature gay man 30-45 who knows what he wants. After all, isn't that what it's all about? I'm 5'9" 150, blond, healthy. Big on arts, theatre, books. No expectations. It can be whatever we decide to make it. No phonies, no games. Let's talk. Drawer E332.

GWM, 30, 5'10" 145 lbs, dark hair, attractive, seeks similar 18-30, versatile, well-defined, well-hung for uninhibited encounters. Letter, phone. Drawer E333.

GOODLOOKING, SLENDER GWM, 24, 6'1", seeks position with a financially secure male. Send letter detailing requirements, compensations and benefits. Drawer E339.

GWM, 35, 5'10" 175 lbs, brown hair, reddish body hair, muscular build, masculine, easy-going country type, very horny, well hung. Enjoy quiet times, music, little drink and smoke, mutual JO. Seek straight-looking easy-going younger male or couples for good times, have country home. Let's hear from guys in central and eastern Ontario. Can travel. Photo and phone appreciated. Hope to hear from you soon. Drawer E001.

GAY MALE PROFESSIONAL, 29, 5'8" 150 lbs, honest, sincere and discreet, seeks a friend who likes quiet evenings at home, as well as going dancing on weekends. Drawer E124.

GWM, 50s, quiet masculine professional, non-promiscuous, would like to give head on a regular basis to a very well-hung guy; no reciprocation. Drawer E040.

PROFESSIONAL GWM, 38, 190 lbs 6'4", seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer E162.

GWM, BROWN EYES, 129 lbs 5'8", attractive, 58, young firm body and outlook, loving, discreet and helpful, seeking male friend and lover, any race, age under 30. Not into drugs. Please write with photo, phone, and time to call. Drawer E071.

GWM, 34, 5'6" 160 lbs interested in meeting a male, 25-35, for a one-to-one relationship. My interests are JO, sucking and cuddling. Male must be slim or medium build, tall, circumcized, well-hung, little body hair and feels comfortable in snug jeans. Should have car and apartment. I have a sense of humour. Like to meet on a regular basis. Photo and phone appreciated. Drawer E197.

LOVER WANTED. I'm 44, 5'11" 150 lbs, average build and looks. Photos exchanged. Above average lifestyle and enjoys truckers to entrepreneurs. Theatre, reading, sailing and sex are my interests. No sexual or mental hangups. Kink is fun but not a vocation. Must enjoy an interesting sex life besides personal goals. Drawer E206.

I'D LIKE TO MEET A GUY on a friendship basis. My interests include biking, walks, tennis, softball, etc; I'll try almost anything sporting. Also, some movies, concerts and some dancing. I don't enjoy cooking, Judy Garland worshipping, femininity in men, or the Sunday Brunch scene. So if words like Blue Jays, Bester and Argos mean something to you, and you don't fit in with most gay men, drop me a line and let's communicate. This ad is not for sex. Drawer E283.

GWM 35 WOULD LIKE TO GO NUDE sunbathing but has no place to go. If you have a private deck to share on a sunny day please send phone. Drawer E285.

MARRIED MALE (unfortunately without motorcycle) seeks casual meetings with male (preferably with motorcycle) to have good times together. Box 157, Woodbridge, Ontario L4L 1B1.

## PRIORY

INITIATED KNIGHT-COMMANDER is now ready to meet his mentor/student. Nordic, intense and furry; balanced 30s, nine-year's development sees me independent in business and self, with a strong motivation to connect in higher pursuits of excellence. My friend in SION, the time is drawn close to see a white hot Sun rising. The Fourth translates to Earthly benefits, possibilities and responsibilities. Hooded Ariel, now unveiled, lives near the power of the pond. Feel safe to come home Babe. I've been here all along. Can, and should more be said in a first and last ad? T. O. T. There's work to be done. Drawer E322.

## LOOK NO FURTHER

A HANDSOME GWM, 6'3" 190 lbs, solid athletic build, masculine, very well-hung, versatile and adventurous, interests include inventing, playing pool, bowling and people. If the above interests you, and you are good-looking, masculine, very well-hung and genuine, we could get a good thing going. Phone and photo would be appreciated. Drawer E342.

GWM PROFESSIONAL, 30, seeks hunk under 35 with mutual concern for confidentiality for Wednesday undercover intimacy. Doctor? Lawyer? Cop? Teacher? Student? Etc. Drawer E288



Toronto's Gay Community Calendar

# 923-GAYS

24-hour recorded message

## HANDSOME, MASCULINE

WARM, SINCERE 28-year-old, dark hair, moustache, 5'11" 170 lbs, looking for long-lasting, sincere relationship. Not interested in bars or baths. Quiet dinners, white wine, theatre, photography, walks, long talks, cuddling and sharing are more my style. You should be attractive, masculine, 30-40, secure and stable. I am sexually versatile and have a lot to offer the right man. Serious replies answered and photo appreciated. Drawer E344.

GAY WHITE MALE, 33, 6' 180 lbs, intelligent, warm, seeks other gays, object friendship, possible relationship. Write Michael. Drawer E345.

BGM SEEKS LATIN OR ORIENTAL types for complete oral servicing. No reciprocation necessary. Must have own place to meet. Drawer E346.

## LIVE IN OSHAWA, WORK IN TORONTO

GWM, 29, 5'10", average build, moustache, seeks friends in Oshawa and Toronto. Prefer over 21, masculine, straight-acting and looking. Discretion expected and assured. Write and tell me about yourself. Reply to Boxholder, Box 100-458, 2 Bloor St W, Toronto, ON M4W 3E2. Send photo if possible.

GWM, MARRIED, 45, slim, intelligent, sincere, sporty, good humour, needs good friend and sex partner age 21 to 40, race not important, discretion is. Daytime or evenings available. Photo, phone. Drawer E348.

GAY MALE COUPLE, both young, good-looking, well-hung, masculine, seek masculine 21-35. Photo and phone number get same. Drawer D953.

LITHE 26-YEAR-OLD MAN. Athletic body, 150 lbs 6' with 'stache into sweaty, hairy muscular men of all ages. Phone and photo to Drawer E290

QUIET PASSIVE MALE, white, 32, 5'10" 155lbs, wants to get fucked by foul-mouthed men to 55 who like to describe out loud what they're doing to me. Endowment not important. I'm also enema and J/O curious. Send photo if possible. Drawer E289

## HOT BUNS

BI WM, 160 lbs, 37, 6'1" looking for large, well-hung horny black or white stud to service hot white ass on regular basis. Drawer E302.

ATTRACTIVE WHITE MALE, 27, 5'11" 160 lbs seeks horny black top male 21-40. Also role reversal, J/O, 69. Discrete. Your place. Drawer E303.

## I AM THE "G" IN GREAT-GAY-GUY

SPOTLESSLY PRESENTED, straight-looking, effervescent, likeable; seeking suitable complement to suntan and chum around with. Well-behaved, desert loving. Paul 922-8484.

## LEATHER SLAVE

NEEDS STRICT dominant master who knows how to discipline slave with whip. Slave enjoys pain, bondage and servicing masters. Love to meet Master Marc again. Photo and phone please "SIR". Drawer E287.

CLEAN HEALTHY WHITE GAY MALE, 25, good-looking, nice bod, nice personality, somewhat shy. NOT FEM! Ready to settle down with similar or health-minded masculine male, black or white, to age 35. PO Box 1200, Stn F, Toronto. M4Y 2T8.

NOVICE SLAVE, 25, GWM, trim seeks fit wild imaginative master 22-38. My cock and balls need a workout. Drawer E292.

## ROMANCE WANTED

GWM, 28, encourages those GWM who are also tired of casual sex and one-night stands to consider this ad. I enjoy music, theatre, films, socializing and getting to know people. I would like to meet easy-going, intelligent, professional, and mature GWM (with a sense of humour) who are more interested in romance than immediate sex. Drawer E293.

## GOT A PHONE FANTASY?

BI HOT AND HORNY needs same for J/O sessions. Together we can fulfill a need not always gratified in this real world. Will respect pre-arranged phoning time. Reply with number and best time to ring. Drawer E295.

KINGSTON, TALL, SLIM, GWM, 30s, wants to try something different. Love beards and body hair. Gets to Toronto regularly. Drawer E296.

## YOU EARN WHILE I LEARN

HOUDINI-TYPE gay escape artist needs experience. Secure room, dungeon, tractor, trailer, let me try. Willing to pay for time. Discretion assured and expected. Drawer E297.

## TAKE A CHANCE

Ever wondered what a personal ad could do for you? Take a chance — thousands of others have. We make no promises, but we do forward a lot of mail to people who place personal ads in The Body Politic. Try it. Find out.

SMALL HUNK in Oakville, 31, 5'8" 140, bearded bearlike, affectionate, wants tall, husky big brother 35-45. Romantic, good sense of humour. Photo exchange in return. Life can be tough but getting older can help to love those special moments. Drawer E299.

LATIN LOVER looking for GWM non-promiscuous 25-45, straight-looking for an honest relationship. I am GWM, 31, 5'7" 130lbs. Brown hair and eyes, moustache, hairy and masculine and very romantic. Please write a detailed letter, photo and phone appreciated. Drawer E300.

## GOOD CLEAN TIMES

GAY MALE, 27, 5'6", 125, slim, interested in meeting another guy, 21 to 27, who enjoys sex, movies, concerts, music, friendship, and more sex. Honest, sincere, frank, not into games. Health-conscious. Letter, phone. Thanks. Drawer E349.

MALE, 33, WOULD LIKE TO MEET new friends to share good times and who enjoy dancing on the weekends. If you are interested in making friends, please write and provide photo if possible. Drawer E350.

GOOD-LOOKING, mature university student, 21, 5'9", brown eyes, black hair, moustache, 135 lbs, is very interested in men who participate in the following activities: tennis, squash, chess, windsurfing, flying, yachting, sizzling sex, photography, candle-light dinners, sparkling wine and good conversation. Preference given to mature intelligent attractive men 25-40 for friendship and possible relationship. Photo/phone receives immediate response. Drawer E352.

GWM, FREQUENT TORONTO VISITOR, good gym build, 6' 170lbs, reasonably attractive, fair, early 40s, discreet, sophisticated, and well-travelled seeks dominant similar 25-40 for occasional dinners, shows and other mutual enjoyment. Your picture gets mine. All answered. Drawer E238.

OUT-OF-TOWN 42 GWM in Toronto often. Would like someone, 35-50, to visit for friendship and on occasion stay over when on business. Will cover costs. Leather novice. Drawer E243.

ENEMAS FOR EROTIC FUN with attractive GWM 36. Experience not essential. Letter with photo ensures reply. Drawer E254.

ENEMAS YOUR BAG? Learn what the Fraternity of Enema Buddies offers you. Frank, 411 East 37th Street, Indianapolis, Indiana 46205.

## PLEASE SIR

GWM, GOOD-LOOKING, 6'1" 175 lbs, mid-thirties, anxious to learn light S&M with stable, mature, masculine, dominant man. If you're tall, professional, clean, well-educated and well-built, please give us both a chance to get something good going. Phone and photo appreciated. Drawer E308.

## HOT AFTERNOONS!

MASCULINE, GOOD-LOOKING, BLOND, Dutch, 28, 5'10", 160 lbs, good body, hard cock — seeks young guy for weekday, afternoon fun. Drawer E307.

GWM, 27, STRAIGHT-ACTING, tired of being alone, hopes to meet similar friends, 27-32, who like classical music, opera, films, books, long walks, quiet evenings and who aren't afraid of a close friendship or possible relationship. Not into bars or drugs. All sincere replies answered. Drawer E309.

COCK-CRAZY AND LOVE IT! Young, attractive, hot body, hot cock, hot ass needs LOTS of loving from other horny, hot men 21-35. Days, evenings. I'm 32, 5'9" 140 lbs, dark hair, moustache, hairy, hung. Box 1031, Stn F, M4Y 2T7.

MALE, BLOND, TALL, trim, athletic, smooth upper body, 36, clean, healthy, horny, with beautiful uncut 8" endowment, seeks male with wet, perfect mouth who loves to feel super-deep expert stimulation. Prefer you trim, clean-cut and smooth; round, firm, perfect buns a special turn-on. Strip naked, get wet and uninhibitedly satisfy your every hunger with a guy who'll really appreciate your talents. Discretion guaranteed. Send physical description, photo if possible (returned), phone and hot, hot letter to Drawer E315.

I AM A 27-YEAR-OLD trim, attractive, educated Oriental male who would like to meet someone compatible for friendship or relationship. Photo/phone please. Drawer E312.

DISCREET CAUCASIAN MALE, 41, quiet lifestyle, warm, understanding, stable nature. Non-smoking, slim build, 5'8", clean shaven. Not into bars or drugs. Interested in classical music including organ and chamber concerts, long walks, cycling, cars and country weekends. Seeking stable, thoughtful, mature Chinese under 30 with similar qualities, established and living permanently in Toronto who is looking for a close friendship and would like to share my interests. Please include phone number. Serious replies only. Drawer E316.

GWM, 33, ATTRACTIVE, clean, discreet, straight appearance, non-promiscuous. Seeks male under 30 who is circumcized. French A/P, Greek A, likes kissing, fondling for mutually satisfying weekly get-togethers. Reply with frank letter. Photo, phone. Drawer E319.

MALE, LATE 40s, trim, smooth, masculine, energetic, eager, offers superb oral sex to clean, healthy, horny young males. Ultra-exciting techniques, perfect breath control, expertly long-lasting. Prefer you smooth, firm, nicely built and very well hung. Horny students, first-timers, marrieds welcome. Have friend, blond, tall, 36, trim, uncut, very well-endowed who loves to watch and also get great head. Deepest, wettest, most intense sexual pleasure guaranteed. Send description or photo and phone. Discretion assured. Drawer E320.



# CHAPS

9 Isabella St., Toronto, Canada

(416) 921-3012

PHOTO: NELSON CARRY



JOCK STRAPS

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# XXX

# STALLION VIDEO PRESENTS THE LARGEST ALL-GAY VIDEO SELECTION IN CANADA

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BEWARE OF LOW QUALITY IMITATIONS

- ☐ **GOLD RUSH BOYS**  
(A STEVE SCOTT FILM - 90 MINUTES)  
IN THE GOOD OLD DAYS WHEN CALIFORNIA MINERS HAD POUCHES WITH HEAVY NUGGETS, "KINKAID'S" WAS THE MOST POPULAR BOY CATHOUSE IN A WORLD WITHOUT WOMEN. WHEN INNOCENT KURT WILLIAMS "PASSES" THE LONG JOHNS TEST, HE JOINS THE HOUSE'S STABLE OF BOYS. (90 MINUTES)
- ☐ **MEN OF THE MIDWAY**  
YOUNG CHRIS BURNS SPLITS FROM A SADISTIC "DADDY" AND CONNECTS WITH A RAUNCHY CARNIVAL — A STEAMY ASSORTMENT OF "MIDWAY MEN" THAT INCLUDE TIM KRAMER, JIM STRIDER AND BEAU MATTHEWS. A TRUE VOYEUR'S FANTASY WITH ITS BARRAGE OF HEAVY ACTION BEHIND THE PAINTED CARNY CANVAS AND GAUDY MIDWAY GLITZ. (INTRODUCING LEE RYDER OF HUGE - 90 MIN.)
- ☐ **ALL-AMERICAN BOYS FRAT HOUSE**  
AN ATTEMPT TO PROVE THAT COLLEGE YOUTH HAVE AN UNQUENCHABLE DRIVE TO EXPERIMENT, FRENCH FOREIGN-EXCHANGE STUDENT AT U.C.L.A., JACQUES CHALON, HAS HIS FIRST EYE-OPENING 3-WAY ADVENTURE WITH JOGGER BOB WADE AND DORM-MATE TONY SCOTT, BEFORE GETTING EXTRA MARKS WITH ROOMMATE JOHN JEFFRIES (DIRECTED BY STEVE SCOTT - 90 MINUTES)
- ☐ **PERFORMANCE**  
PERFORMANCE BRINGS TOGETHER THE HOTTEST MALE DANCERS EVER TO BE ON SCREEN. THEIR SEXUAL ENCOUNTERS AS WELL AS ACTUAL NITECLUB AND THEATRE ACTS FOLLOW DERRICK STANTON, SHAUN VICTORS, CENTREFOLDS STEVE (12") YORK AND LE COCO, AND A CAST OF 16 FROM FILM SET TO RESTROOMS, BEDROOMS AND REHEARSAL HALLS. IT ENDS UP WITH A PERFORMANCE BEFORE A LIVE AUDIENCE, WHICH ENDS UP PARTICIPATING IN THE FUN. (90 MIN.)
- ☐ **WILDEHOUSE**  
THE SETTING IS AN EXCLUSIVE BEL AIR MANSION WITH 'LOTS OF HOT DUDES.' STARS BILL RYDER AND 'A CAST OF HOT STUDS.' (TOBY ROSS)
- ☐ **BOYS OF THE SLUMS**  
THIS IS TOBY'S SEMI-RAUNCHY TRIBUTE TO THE WELL-HUNG ACTION-STARVED MALE. WHEN THE ACTORS WERE SELECTED FOR THIS FILM THEY HAD TO PROVE THEY WERE OVER 9" OR THEY WERE IMMEDIATELY DISQUALIFIED. (TOBY ROSS - "THE CRITICS CHOICE AWARD")
- ☐ **CRUISIN' 57**  
A LIGHTEARTED SEXY COMEDY, CRUISIN' 57 IS THE GAY "AMERICAN GRAFFITI." TOBY ROSS, WHOSE CHARM, PERSONALITY, AND PHYSICAL ATTRIBUTES WON HIM THE CRITICS CHOICE AWARD. (ALL ACTORS ARE 18 YEARS OF AGE OR OVER.)
- ☐ **THE YOUNG OLYMPIANS**  
WHEN THE JOCKS SURGE INTO SAN FRANCISCO FOR THE FIRST ANNUAL ALL-MALE GAMES, THE CAMERAS ARE THERE TO PROVE THAT ATHLETIC PROWESS DOES NOT STOP ONCE THE COMPETITION ENDS. DURING THE WEEKEND, THE "YOUNG OLYMPIANS" END UP IN BED, ON THE BEACH, IN THE LOCKER ROOM, THE GARAGE AND THE HOT TUB. (WILLIAM HIGGINS FULL-FEATURE)
- ☐ **MEN OF BIG SUR**  
BUDDY, WHOSE HANDSOME LOVER RAVEN HAS LEFT HIM, MEETS BLOND CHARLIE ALONG A DESERTED STRETCH OF BIG SUR BEACH. LOTS OF HARD YOUNG BODS, BEAUTIFUL TANLINES, INDOOR/OUTDOOR/POOLSIDE ACTION. THE STORY GETS INTO MANY TWISTS 'N' TURNS. (60 MINUTES)
- ☐ **BROTHER LOAD**  
THIS 1ST-CLASS PRODUCTION FOCUSES ON THE PHYSICAL BOND OF TWO SETS OF BROTHERS AND THEIR BUDDIES ON THE SANDY WHITE BEACHES OF HAWAII. (WILLIAM HIGGINS)
- ☐ **BAD, BAD BOYS**  
A FASCINATING, INTELLIGENT AND EROTICALLY CHARGED LOOK AT A STREET GANG, "THE RI DEVILS," FROM THE INITIATION OF A NEW DELINQUENT TO BURGLARY OF A WAREHOUSE, AND INTENAL STRUGGLES FOR LEADER. (MICHAEL ZEN - 90 MINUTES)
- ☐ **FALCONHEAD**  
FALCONHEAD WON DIRECTOR MICHAEL ZEN CRITICAL ACCLAIM WHEN THE FILM WAS FIRST RELEASED AT A FESTIVAL. STARRING JOE DIETRICH, ADRIAN WADE AND INTRODUCING DANT PROBES DEEP INTO THE FANTASIES AND DESIRES OF ITS CHARACTERS. (90 MINUTES)
- ☐ **DOING IT**  
TEENAGED JON CHRISTOPHER GETS HIS SEX EDUCATION WHEN HE SETS OUT TO EMULATE BROTHER MICHAEL'S REAL-LIFE ENCOUNTERS IN BEDROOMS, CARS, BACK ALLEYS AND GLOF HOLES. WITH JEFF STEVENS, JIM ROGERS, MIKE MARSHALL AND JOHNNY DAWS. (90 MIN)
- ☐ **TONY'S INITIATION**  
CLUB RITUALS. STARRING CHRIS BURNS, TIM KRAMER, MICHAEL CHRISTOPHER, AND INTRODUCING SHAWN WILLIAMS. (NOVA - 60 MINUTES)
- ☐ **DORMITORY DAZE**  
BILL ELD IS ALREADY A LEGEND IN GAY FILM. THIS IS THE STORY OF A COLLEGE LOCKER ROOM WITH THE ATTRACTIVE BLOND WHO REFUSES TO "GO SOFT" THROUGH THE WHOLE FILM. A VERY ATTRACTIVE CAST. (TOBY ROSS WITH BIG BILL ELI)
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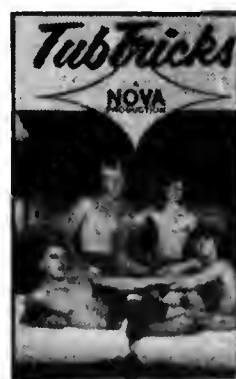
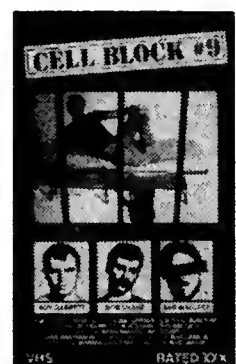
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 SOUGHT BY GOOD-LOOKING, semi-raunchy GWM, 32, 6' 165 lbs. University background, articulate, masculine. Prefer similar single men, + 30 + 6'. Photo appreciated. Drop me a line then drop your drawers! ...E321.

**CUDDLY GAY MALE**, weightlifter's build. Varied spiritual, cultural and athletic interests. Seeks another for friendship and/or relationship. I have a sexual dysfunction problem. Drawer E325.

**ATHLETIC GAY MALE** seeks a friend to share any or all of the following activities: bodybuilding, jogging, bicycling, dancing, movies, theatre. Drawer E324.

**NICE COUTH BEARDED MALE**, considered attractive, seeks nice, attractive cuddly man with goosebumps for lovely encounters. Drawer E326.

**LEATHER, RUBBER, B/D playmate** sought. I'm experienced both ways. Limits respected, age unimportant. Drawer E347.

### SOUTHERN ONTARIO

**SEPARATED GWM**, part-time father, lives in Brantford area — wishes to meet other GWMs for friendship and companionship. Am 31 and 5'9", 150 pounds. Honesty, sincerity, discretion a must. Am not into bar or drug scene. Drawer E201.

**MALE 33, 5'2" 110 lbs**, hoping to meet very special man for committed relationship. Drawer E277.

**WANTED: YOUNG MAN** between 18 and 25 for lawn, house chores, by 37-year-old man. Must be straight-acting. Loads of fringe benefits to the right guy. I like smooth bodies and red-heads and blonds, but open to other shades of hair, etc. Peterborough area please. Drawer E280.

**GERMAN MASCULINE MALE 42, 6'2" 185 lbs**, seeks masculine male for friendship with honesty, warmth and intelligence. My interests: home with garden, good conversation, photography, travel. Discretion required and guaranteed. Drawer E282.

**BELLEVILLE. MALE 23, 5'9" 140 lbs**, would like to meet others (under 30) from surrounding area for friendship and fun times. Relationship not an objective but possible. Drawer E331.

**CREATIVE SPENDER**, slim and bearded, seeking stable relationship with financially secure and generous man — photo and financial statement appreciated. Drawer E313.

**BI-SEXUAL WHITE MALE 48 years, 5'11" 153 lbs**, needs shaft serviced, will reciprocate with Greek active. Discretion a must. Photo and phone will assure reply. Cambridge-Brantford area. Drawer E306.

**GWM, 30, 5'8" 130 lbs**, dark hair, beard, seeking friendship/relationship with other sincere, warm, healthy, monogamous, career-oriented male — sense of humour an asset — photo appreciated. Drawer E314.

**GOOD-LOOKING 30s**, masculine male, wishes to meet discreet male for sex and friendship. Also want workout buddy. Clean and discreet, not really into bar scene. Niagara peninsula. Drawer E328.

### EASTERN ONTARIO

**ATTRACTIVE SLIM 26-YEAR-OLD, 155 lbs, 5'9"** black hair, masculine, seeks friends to share good times. Box 3187, Picton, Ont. K0K 2T0.

### OTTAWA

**HANDSOME GWM, 25, dark hair, 5'10" 145 lbs**, good physique, French. Hope to meet mature, sensitive, understanding man for a committed relationship around my age. I need someone who is looking for more in life than one-night stands and who is willing to truly give of himself totally to the right person. Sincerely, Box 3234, Station D, Ottawa K1P 6H8.

**YOUNG STUDENT OR WORKER, 16-21**, wishing good times, discrete relation with mature person: teacher, 46, wish to meet you now. Drawer E353.

**ATTRACTIVE GUY, 21, 5'8" 122 lbs**, seeks stable, lasting relationship with sincere guy (preferably my own age). Not into bar scene, prefers quiet dates with a friend. Interests: everything connected to films. No need to be film connoisseur like me, just have to enjoy going to the movies. Also, I would appreciate someone who has different interests to share with me. Please, you must send a clear photo to receive a reply. Thanks. Drawer E092.

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**TWO WELL-HUNG, HORNY GUYS (29, 30)** looking for hot, deep throat and tight ass to stuff. If you're looking for some good, raunchy sex, send phone and photo to Drawer E323.

### MONTREAL

**GWM, 29, 5'8" 150 lbs**, masculine, friendly, honest and understanding, seeking male 18-30 of same type for friendship or relationship. Not into bar scenes or drugs. Drawer E145.

**GWM, 25, 5'5" 149**, friendly and honest. Likes reading, cinema, cycling. No drugs, drinks, smokes. Seeks same 20-30: friends, penpals, etc? CP 1951, Sue A, Montréal H3C 3A6.

**FRANCOPHONE 29, 5'8" 145 lbs**, good-looking, varied interests, seeks anglophone who would help me to improve my English. Friendship and maybe... Photo appreciated. Merci. Drawer E276

### NEW BRUNSWICK

**LOVELY 65s**, quiet, masculine, professional, non promiscuous would like to give head on a regular basis to hung guy. No reciprocation. Race no barrier. Photo. Drawer E305.

### NOVA SCOTIA

**29-YEAR-OLD MALE** between Digby and Yarmouth. Not into heavy sex but likes male companion for good clean fun. Cuddling and conversation my specialty. Quick meeting possible. Drawer E260.

**YOUNG COUNTRY GENTLEMAN, 34, 6'2" 170 lbs**, physically fit, at ease in the kitchen as well as the barn or boardroom, seeks younger good-looking man for friendship and to help in the everyday activity of running a tourist business in Nova Scotia. The candidate should be honest, sincere, discreet and mature. Drawer E294.

**MALE, 30, 5'10" 155 lbs**, well-endowed, athletic build, good-looking, seeks similar company. Discretion essential. Photo, telephone appreciated. Drawer E224.

**WORKING MALE 36, 6' 140 lbs**, living in Annapolis Valley town. Moved here 3 months ago from very large city. I miss not having someone GAY to talk to or to do things with. I enjoy camping, hiking, theatre, dancing, cards, long walks, Sunday brunch, etc. Would like to have a good friend(s), maybe more. Discretion assured and expected. Drawer E341.

## PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

**GAYS AND YOUNG PRISONERS** threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

**LEFT BANK BOOKS** sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

**WM, 32, SEEKING GAYS** willing to correspond with a lonely gay man who really needs a sincere and honest friend, to possibly visit and help me through hard times. I am 5'6" 136 lbs, brown hair and blue-green eyes. Photo appreciated. All letters must be accompanied with embossed stamped envelope — prison rule. Write to: Jonnie D. Sharp, SN 134-512, PO Box 45699, Lucasville, Ohio 45699.

**LOOKING FOR A SUGAR DADDY** to correspond with. I'm down and out and doing a lot of time. I don't know when I'll be out, and I need a Sugar Daddy to help pass the time. No games. Will answer all mail, so feel free to write a line. I'm 33 years young, 5'10" 175 lbs, and lonely, so write me a couple of lines. Allen Livingston, 85358, Box 97, McAlester, OK 74501.

**BODYBUILDER, 23 YEARS OLD, 5'11" 195 lbs**, brown hair and eyes. Needing to hear from bodybuilders and other people out there to share some sunshine. Getting out in 85, hoping to find that special someone to share my life with. All letters will be answered. Benny Brewer, 94994, Box 97, McAlester, OK 74501.

**I'M 25, WELL-EDUCATED** with many desires and interests in life. I'm seeking to establish a mutual and lasting relationship with any sincere individualist who wishes to correspond. Duane Frazier, 147-274, Box 45699, Lucasville, OH 45699-0001.

**MALE 23, 5'10" 180 lbs**, brown hair, blue eyes, looking for someone gay, 40-60 years old, interested in a lasting relationship. Jimmy Thompson, 96346, PO Box 97, McAlester, Okla. 74501.

**BLACK 26-YEAR-OLD**, confined and lonely individual in need of someone to correspond with. Enjoy reading, exercising, listening to the radio, advancing and communicating. Gregory Newson D58004, PO Box 221, 63-114, Raiford, FL 32083.

**MALE, 5'10", 34**. No one out there seems to care. Honest and very sincere, very open-minded, loving and understanding. Need true friends and possible relationship, will relocate upon release. Will answer all. Hurry, I'm lonely. Clifford Larry, PO Box 41, Michigan City, IN 46360.

**LONELY BISEXUAL MALE 5'5"**, red hair, blue eyes. Wish to correspond with male or female. Robert Whiteing, 130902, PO Box 97, McAlester, OK 74502.

**NOLAN BELL, 5'7", 150 lbs**, sexually attractive, which led to a lucrative modelling career prior to incarceration, seeks correspondence with persons who recognize that life can truly be beautiful. Nolan Bell, 172-300, PO Box 45699, Lucasville, OH 45699-001.

## OTHER

**GAY COURTWATCH**. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 362-6928 or 961-8046. We are here to help you.

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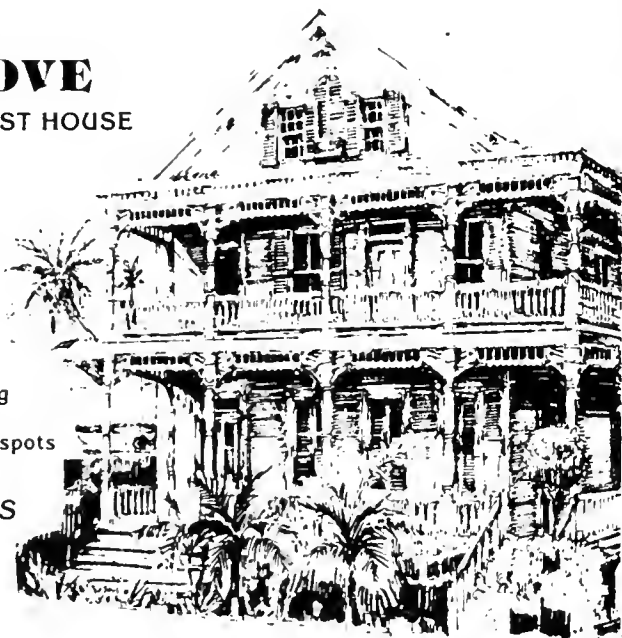
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# IS MICHAEL JACKSON GAY?

**Stephen Stuckey tries to find out!**

The lush pastel facades of Encino, California, home to singer Michael Jackson, did not, at first, faze me. I had been asked to try to interview him for *The Body Politic* to get his views on a number of topics. It was not going to be an easy interview to do.

Staying in my room at the Pink Pussy Motor Hotel on the outskirts of Encino, I wrote questions in my very best Jessica Mitford fashion, rated from "Kind" to "Cruel."

I drove out to the large house he shares with his parents, his sisters Janet and LaToya, a boa constrictor, a cockatoo, two fawns, a llama, some macaws and a giant rhea. At first Mr Latosinska, the burly security guard in the booth outside the house, didn't believe I was a journalist and wouldn't let me past the gate. I quickly told him I had an appointment.

He let me into the security booth while he checked with Mrs Jackson, Michael's mother. The intercom wasn't working very well — there was static — and the bureaucratic red tape involved in getting to see Michael got me down. I admit I had been drinking. Not heavily, but I had had a few shots of Country Roads apple wine back in my room.

Mrs Jackson had never heard of me, she said through the static, Michael was very busy, and couldn't I just talk to somebody in the publicity department at Epic Records? No, I said, I needed in-depth information regarding Michael's sexuality. All right — I see now it was a gross error to confide in Mrs Jackson in this way. She said Michael was *definitely* not in and the guard hustled me back to my rented Cortina and told me to get out.

I drove back to the Pink Pussy for the night and listened to Cilla Black's "You're My World" for inspiration. Luckily, the hotel was located quite near K&J's Fine Liquors — I was nearly out of apple wine. I had a few drinks and reviewed my research materials: tattered copies of the *Watchtower* and some old newspaper clippings from the *National Enquirer* and *Tab International*.

Did you know that God is one person, Jehovah, who once existed all alone in space? Is it really written that the Motor City is to be spared the final conflagration? How does this connect with "Billie Jean is not my lover"? I needed the answer to these questions.

Next morning after breakfast I



**BEST OF FRIENDS:** Diana and Michael are close, but he doesn't get her gowns

drove back to Michael's estate. As usual, groups of young women wandered about outside the fence, pressing their faces against the chain-link as they searched for a glimpse of Michael — or even LaToya. I *had* to get in this time.

My first break was that it was a different guard in the control booth. I heard patrol dogs barking off in the distance.

I am afraid I lied to the security guard — I said I was to interview Michael for *Vogue* magazine. The man pushed a button on his intercom. First we heard a secretary speaking through the static. Another break: he seemed to believe my story. Within minutes, Michael Jackson himself was on the other end of the intercom, and I spoke to him from his own security booth.

First I quizzed him a bit about



**Evasive recluse eludes the media — but our reporter fortifies himself and braves Encino to get the answer**

Diana Ross. Was it true she gave him her old sequined gowns when she was through with them?

"No, no. Where'd you hear that? She gives them to the Salvation Army for distribution to needy poor people."

What about those gay rumours — Michael and Clifton Davis, who wrote "Never Can Say Goodbye"?

"Listen — that's nonsense. Clifton was at Caesar's Palace with Leslie Uggams, okay? I was there with Diana. The papers got it all wrong — say, are you sure you're with *Vogue* magazine?"

So then it's not true about those sex-change operations — Annie Lennox and Madleen Kane, Brooke Shields kiddie-porn and all that? What about that story, "Numerology Proves Michael Jackson Doomed To Live as Reincarnation of Tammi Terrell?"

"People are always bugging me about my sex life these days. Do you know the story of Lot and Sodom and Gomorrah? There are some very interesting facts about homosexuality in the Bible, you know. Worship the Lord your God and serve Him only."

I begin to think the interview is getting somewhere. I can feel the alcohol coursing through my brain.

I ask Michael about the battle of Armageddon. Does he really go knocking on doors to hand out copies of the *Watchtower*?

"After the dead are raised up, the chosen 144,000 will live in heaven; those who reject the teachings will be annihilated. Sure, I go visiting all the time."

Does he incite riots when he goes out distributing the *Watchtower*?

"No way. Well, once this girl got carried away and one of my bodyguards had to restrain her until she was hospitalized. That made me sad. I cried. Usually I just hang out at the Kingdom Hall. All other churches are controlled by devils."

Is it not true, then, that Isabella Rossellini will be paid off so he can launch a new line of Lancôme cosmetics and beauty products? Michael's Eye-liner, Michael's Lip-liner, Michael's Super-spangle Styling Mousse?

"No, no. Listen — don't you know about heterosexuality, the *natural*, God-given way of human sexuality?"

The static is getting louder, my finger is getting tired of holding down the intercom button, and I very badly have to use the toilet. I still don't know much about Michael's sex life but I hear irritation in his voice. I ask if he has any final words for *Vogue* readers.

"Yes:

*Thank you for the world so sweet.  
Thank you for the food we eat.  
Thank you for the birds that sing.  
Thank you, God, for everything."*

I thank the guard and go back to my hotel room. I watch an old Tuesday Weld picture on TV. I put my notebook away and get out the bottle.

Is Michael Jackson gay? Don't ask me.



**LIFE WITH MAMA:** Michael has always stuck close by his mother. Daddy got fired

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